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EDITED

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BY

CHARLES ROCKWELL LANMAN

PROFESSOR OF SANSKRIT IN HARVARD UNIVERSITY

VOLUME VI

(AUTHORISED REPRINT)

THE BRHAD-DEVATĀ

ATTRIBUTED TO

ŚAUNAKA

A SUMMARY OF THE DEITIES AND MYTHS
OF THE RIG-VEDA

CRITICALLY EDITED IN THE ORIGINAL SANSKRIT WITH AN INTRODUCTION AND SEVEN APPENDICES, AND TRANSLATED INTO ENGLISH WITH CRITICAL AND ILLUSTRATIVE NOTES

RY

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BODEN PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF OXFORD AND FELLOW OF BALLIOL COLLEGE

PART II.
TRANSLATION AND NOTES

MOTILAL BANARSIDASS
DELHI :: VARANASI :: PATNA

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TO

PROFESSOR ERNST LEUMANN

OF THE UNIVERSITY OF STRASSBURG

IN GRATEFUL RECOLLECTION OF HIS MANY

FRIENDLY SERVICES TO ME IN CONNEXION

WITH MY SANSKRIT STUDIES

I DEDICATE THIS

WORK

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ABBREVIATIONS

The symbols designating MSS. are explained in the Introduction, pp. xi-xviii.

= Aitareya Brāhmana. AB.

=Āśvalāyana Grhya Sūtra. AGS

= Ārṣānukramanī. Ars.

= Āśvalāyana Śrauta Sūtra. AS'S.

= Atharva-veda. AV.

= Brhaddevatā. BD.

JAOS. = Journal of the American Oriental Society.

JRAS. = Journal of the Royal Asiatic Society of Great Britain and Ireland.

= Kausītaki Brāhmana. KB.

= Kuhn's Zeitschrift. KZ.

= Max Müller. W.M.

= Nītimanjarī.

= Yāska's Nirukta. Nir.

= Rājendralāla Mitra. R.

= the reading in Rajendralala Mitra's text.

= Rg-veda. RV.

= Şadgurusişya.

= Sāyana. s.

= Sarvanukramanī. 8.

= Satapatha Brāhmana. S'B.

= Taittirīya Brāhmaņa. TB.

= Taittirīya Samhitā. TS.

= various reading. v. r.

= Vājasaneyi Samhitā. VS.

ZDMG. = Zeitschrift der deutschen morgenländischen Gesellschaft.

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BRHADDEVATĀ

TRANSLATION AND NOTES

- 1. Importance of knowing the deities. The Vedic Triad.
- 1. With obeisance to the seers of formulas, I will, in the sequence of the traditional texta, state for (all) stanzas the divinity of the hymn, the stanza, the hemistich, and the verse.

नमस्तुत्वा bfkm¹, corrected to नमस्तुत्व h, नमस्तुत्व rd (Rgvidhāna i. 1.1 has नमस्तुत्वा जनसङ्ख्याः).—च्युरस्यो Bhr³m¹, ऋजु r.

- a The words samāmnāyānupūrvašah occur also in Rgvidhāna i. 1.2.
- 2. In every formula one should know the divinity with exactness; for he who knows the divinities of the formulas, understands their object.

हैयतं हि hm¹rbk, हि तत्तर्वं r¹r⁴.— खवगक्ति hm¹bfkn, खविगक्ति r², खिं-गक्ति r.—With the words देवतची हि मन्त्रामाम् cp. Sarvānukramaņī, Introduction § 1: अन्त्रामां . . . देवतिवहः, and मन्त्रामां देवताबिह् below, viii. 31.

3. He is capable of giving an (authoritative) opinion (vijñā-payati) as to their (tad = mantrāṇām) intentions which were contained (hitān) in them (tad) at the time when the formulas were revealed to the seers (rṣṇāṃ mantradṛṣṭiṣu), (and) as to the correct understanding (of them) and the various ceremonies (connected with them).

तिश्वतांस् hm¹b, तिह्तांस् f, तिह्तांस् k, तिह्तांन् 1214, तिह्हां 1.—तद्भिप्रायान् hm¹rfk, लिभायान् b.

a Cp. Nirukta vii. 3 : evam uccāvacair abhiprāyair ţşīņām mantradţşṭayo bhavanti.

II.

4. For no one without really having correct knowledge of the divinity (addressed in the formula), attains to the fruit of customary or Vedic ceremonies a.

लीक्यानां Bhm1r3, लीकिकानां r.—वा hm1fk, च b, no particle r.

- ^a Cp. Sarvānukramaņī, Introduction § 1: 'for without this knowledge, śrauta and smārta rites cannot be accomplished.' Cp. also below, i. 21, and Rgvidhāna i. 2. 1.
- 5. The first group of these (deities) belongs here to the divinity. Agni, the second to Vāyu or Indra, and the third to Sūrya a.

इह hm1r, इव bfk.—सूर्यमेव च hm1rbfk, सूर्यमेव तु r1r4.

- a Cp. below, i. 69; Nirukta vii. 5; Sarvānukramaņī, Introduction i. 8.
- 6. Whatever god a seer desiring an object mentions, let that one, it is said, be (the god of the formula) a. A formula predominantly praising (a god) with devotion, is addressed to that same god.

देवंm¹b, देव hd, देवं fkr.—अत्याhm¹r³r⁴, छत्त्या bfkr.—तहेव bfkr, तहेवhm¹d.— The end of the varga is here marked by 9 in bm¹, not in hdfk.

^a Cp. Nirukta vii. 1: 'the formula has that god for its deity to whom he addresses praise when desiring the possession of an object which he wants.'

2. Prayer and praise.

- 7. Praise is expressed by means of name, form, action, and relationship, but prayer by means of objects such as heaven, long life, wealth, and sons.
 - a Cp. Rgvidhana i. 1. 6.
- 8. The stanzas in which both praise and prayer appear, are here (in the Rg-veda) but few; still fewer than these are those in which heaven is prayed for.

जुत्याभिषी तु hm1rb, जुत्याभिषो नु f, जुत्याभिषजु r1r4.—हुस्रीते hm1r, हुस्रानी bfkr1r4.—ता: खु: r, ता खु: hfk, ता खुस् m1, ता खु b.

9. Every one of us (sarvo 'yam) recognizes one who praises, (thinking) 'this man wants something from me,' and (he also

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recognizes) one who states an object, (thinking) 'he praises, (that is) he regards me as one having (those) objects (to bestow).'

ऋर्ययत्येष hm1r, अर्थयत्येव bfk.

10. But whether the seers who discern the truth either praise or state (an object), they express both; for both are in reality the same.

सुविज्ञिवी त्रविज्ञिवी hm¹bfkr², सुविज्ञिस तृविज्ञिस r.—ऋषिभिस्तव्हिशिभः hm¹r, म्हिषिभिर्मन्त्रदर्शिभः bfkr² (मंदिशिभः f), मन्त्रेष्वर्थानुदर्शिभः r¹r³(r⁴?).

11. When the name of a deity is mentioned in the second person a in a formula, one should know that to be the deity in the formula, because (that) indication is there (sampadā).

सिधीयते Bhm¹r³, प्रहुश्चते r.—तामेव देवतां विद्यात्मले hm¹bfk, तमेवाजः सुसंपन्नं सन्तं r.—The end of the varga is here marked by २ in bf, not in hm¹k.

a Cp. Nirukta vii. 2: pratyaksakrtā madhyamapurusayogās tvam iti caitena sarvanāmnā.

3. Different kinds of hymns.

12. Therefore one familiar with (the) application (of formulas) should in every formula carefully observe the deity, with regard to name, and the multiplicity of the designations (of deities).

तु देवतां hr3fkr2, तु देवता bm1, तद्देवता॰ r.--- भिषानां hm1rbfk, •िभधानं r1r4.

13. The complete utterance of a seer is designated a hymn $(s\bar{u}kta)$, in which the deities appear in one, in many, (or) in two (formulas).

दृश्यने देवता यिसन् hm¹rbk, चित्रं तहु श्चिते चास्त्रिन् r¹r⁴.—एकस्मिन् hm¹r⁴, एकस्य bfkr, एतस्यां r¹.—h has on the margin चित्रं तद् दृश्चते चास्मिन्नेकस्यां बज्ज द्वोरिति भाषे पाठः।

14, 15. A variety arises with regard to the deity, the authorship, the subject, and the metre. All hymns which are revealed as the praise of one single (seer, constitute) a seer's hymn (rsisūkta); for that is the (aggregate) hymn of that seer. In so far

as a subject is completed (in several stanzas), they call it a subject-hymn (artha-sūkta).

हन्द्रको hm¹ bfkr², हन्द्रीस्थो r.—च प्रजायते Bhr³m¹, तस्य वायते r.—ऋषियूतां तु bfkrdh (corrected on margin in h to °सूत्रानि), ऋषियूत्रानि (तान्य यावन्त्रेक्स्थ) r¹r⁴.— The reading of 15^{ab} in the text is that of Bhr³m¹; instead of this r reads देवतेका तु यावत्सु देवतायाखदुष्यते. h has also on the margin खूरोतेका तु यावत्सु देवतायाखदुष्यते दति माथे पाउ: | With reference to 15^{cd}, h has on the margin: यावत्स्वर्थ: सना-धित श्रा

16. (The stanzas) which have a common metre are called a metre-hymn (chandah-sūkta). Thus one should here recognize the variety of hymns such as it really is.

याः खुत् hr²r³r⁵, या खुत् bfm¹, या खु k, या खु r.—तहन्दः hdfm¹, तन्त्रः r, क्र्हः k, तह्षि b.—विविध्ययेवं Bhr³m¹, वैविध्ययेतत् r.—The end of the varga is here marked by 3 in hdmbfk.

4. Eymn deities, stanza deities, incidental deities.

17. The denominations of the deities in the formulas are of three kinds: such as belong to a (whole) hymna, or such as belong to a stanza (only), as well as such as are incidental b.

मन्त्रेषु hrb, संत्रेषा fk.—१थ व्यमीनि hm²bf, ०थ चरुमाझि r, ०थ वरमीशि k.

- ^a Cp. Nirukta vii. 13 and x. 42. ^b Cp. Nirukta i. 20 and vii. 18.
- 18. (Names) belonging to hymns belong to (whole) hymns, those belonging to stanzas belong to (single) stanzas (only). In a formula addressed to one divinity certain other (names) are here mentioned,

भवनी वै hm^1r , अवगी थै: bfk.—वै खुच: hm^1r , थै: खुच: b, येर्च्ह्य: $r^1r^4fkr^2r^5$.—वानि hm^1rfk , यानि br^4 .—व नानिचित् Bhm^1r^3 , प्रसङ्गत: r.— $18^d=41^d$.

19. either because they belong to the same world or because they are associated: these are incidental. Hence even in a hymn of manifold character, there may belong to the (whole) hymn

श्रकारेऽपि hm¹rbfk, श्रकाश्रेऽपि r¹r⁴r⁵.

20. a deity: that is, (such) a hymn is understood to be one

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that cannot be definitely described a. When a hymn is broken up (bhinne) b, one should here state the deity from (its) characteristic mark c.

॰श्रेष्ट्रं hm¹r³br⁵r³, ॰श्रेष्ट्रं fkr², ॰श्रेष्ट्रं r.—देवतासिह चिङ्गतः m¹rbfk, देवता चिंग-सदतः hd. No various reading is given by Rājendralāla Mitra.

- This perhaps refers to hymns of an indefinite character in which the name of no deity is mentioned (cp. anādiṣṭa-devata, Nirukta vii. 4), but the deity of which, as a whole, is Prajāpati (cp. below, vii. z6; Sarv. x. 18; Sieg, Sagenstoffe, p. 8).

 b That is, when single stanzas of it are ritually applied, the deity is that of the stanza: cp. sūkta-bheda-prayoge in Sarvānukramaṇī i. 139.

 c Cp. Sarvānukramaṇī l. c. and i. 94.
- 21. In each case one should duly connect the formulas with the rites by ascertaining the deity; for that is the rite which is completely successful.

यचावच hm¹r, तथावच bfk.—कार्बश्च hm¹rb, कार्न प्र° fkr².—The end of the varga is here marked by 8 in hm¹bfk.

^a Cp. i. 4, where the same thing is negatively stated; see also i. 118, ii. 20, viii. 124.

5. Origin of names.

22. ^aBecause the praisers, at the beginning and end of hymns, proclaim the occasion ^b, one who knows formulas should here observe the deities with regard to their name.

देवता नान्ता bfkr², देवता नान्तास r¹r⁴, देवतासाखा hm¹r³.— उपेषेतेष hbfkr, उपेषेते हि m¹, अपेषेतेष r¹r⁴.

a Text, with translation and notes, of the following passage (22-33) on the origin of

names has been printed by me in Album-Kern (Leiden, 1903), pp. 334, 336.

^b That is, the Rishis often mention the names of the deities especially at the beginning and the end of a hymn, together with some reference to the circumstances connected with their laudation.

23. As to that, indeed, they say: 'from how many actions does a name arise, whether of Vedic beings or any other (name occurring) here?'a

खन्तानां r^1 , सत्तानां f, सत्तानां all the rest. — वा $bfkr^1r^3$, च hm^1r . — यदान्यद् r^1r^4 , यदन्यद् hm^1rbk .

a This expression is equivalent to laukyanam; cp. laukyanam vaidikanam va above (i. 4).

24. 'From nine,' say the etymologists, and the ancient sages Madhuka, Śvetaketu, and Gālava think so too:

प्राचा: all MSS. except r^1r^4 , which have पौराणा: — अन्वते hr^3 , अन्यते $Bm^1r^1r^4d$: I have chosen the former reading against the balance of the MS. evidence, because it is the more difficult, because the plural suits the construction better, because h and r^3 are the most correct of the MSS., and because अन्वते is very easily altered to अन्यते, as is proved by the fact that h, which is a copy of h, has the latter reading.

25. '(viz.) that which (comes) from abode, action, form, luck, speech, prayer, from accident, as well as addiction and extraction b.'

यदृक्योपवसनात् hm^1rb , यदृक्योप्रवरानात् f, यदृक्योपवसनात् $r^1r^4r^5$.—तथामुखायणाच यत् bfk, तथामुखायणाच r^1r^4 , तथामुखायणाच्यापात् hr, तथा यणाच्यापात् m^1 (the syllables **पारा** in the margin being meant to fill the lacuna). Cp. the various readings below, i. 28.

- ^a I have assumed this to be the most likely meaning from the use of upa-vas.

 b Lit.
 the condition of being the descendant (āyana) of him (amuşya).
- 26. With regard to that (question), Yāska, Gārgya, and Rathītara say, 'from four: from prayer, from the diversity of objects a, from speech, and from action.'

• (थोतरा: hm¹rbf, ॰ एथंतरा: kr² — Between इति and तचाऊर् fk insert नामानि कर्मतस्वाह ग्रोमते, evidently copied by mistake from 27^{ab}. — यार्थवेङ्ण्याद् hm¹rb, र्थार्थवेङ्ण्याद् fkr²r⁵ (॰ङ्पाद् f), घ च विङ्णाद् r¹r⁴. — The end of the varga is here marked by **u** in bfdm¹, not in k.

Artha-vairūpya here corresponds to rūpa in 25.

6. Saunaka's view: all names derived from action.

27. Saunaka, however, says that all these names (come) from action: prayer and form and utterance, all arise from action.

कर्मतंस्वाह hr1r3m1bfk, कर्मणां चाह r.—वार्च्य hr3br2r5, वाक्यं r, काव्यं fk.

- a Rūpa here corresponds to artha-vairūpya and vācya to vāc in 26.
- 28. Similarly, even that (name) which (comes) from acci-

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dent a, as well as from addiction and extraction, is simply action: and so hear (what) the reasons (are).

यह्ळ्योपवसनात् hrb, यह्ळ्योपवचनात् fkr², यह्ळ्या निवासाञ्च r¹r⁴.—तथामुध्यायणाञ्च यत् hrb, तथामुष्यायणाय यत् fk, यद्दा मृध्यायणाञ्च r¹r⁴.— तथा तद्दि all
MSS. except b, which has तथावद्धि.— छुणुध्वं च m¹bfk, छुणुध्वं तु r, छुणु व्यं च hr³d.—
हेतव: Bhm¹r³, हेतुत: r. The evidence of the MSS. is so strongly in favour of the ungrammatical use of the nom. for the acc., that I have retained it as an original inaccuracy (due perhaps to the metre). The Revidhāna has instances of the same loose usage (i. 3.4; iii. 4.1). हेतुत: (the reading apparently of r¹r⁴) looks too much like a correction (cp. i. 46).

- a Yadrchayā is the only word here and in 25 which is not in the ablative, probably owing to the frequent adverbial use of the instrumental of this word. The corruption japāt (for ca yat) in 25 was probably due to yadrchayopavasanāt being understood by the copyist as one expression and the consequent necessity of making up the number nine in some other way. The corruption is not repeated in 28 because of the absence of this necessity. Yadrchayā (scil. nāma) is explained below (i. 30) as yādrchikan nāma.
- 29. Creatures arise from action; from action (comes) the intercourse of beings. And a being comes into existence somewhere: it is produced from (its) abode.

प्रजा: hm^1r , प्रजा r^1bfkr^2 .—कर्मत: सलसंगित: hm^1rb , कर्मत: सलगंगित: f (गागित: kr^2), कर्मण: सञ्च जायते r^1 .—क्षचित् all MSS. except r^1r^4 , which have सतो.—संजायते सञ्च k, स जायते सञ्च hr^3d , संज्ञायते सञ्च fm^1r , संज्ञापयेवस्य b, निवसते सञ्च r^1r^4 .

- 30. An accidental name is given somewhere or other: one should know that that also is here (derived) from a comparison with some (form of) becoming.
- तु नामाभिधीयते hm^1r , नाम नामाधीयते fkr^2 , नाम नाम धीयते r^1r^5 , नाम नामाधियते $hm^1r^3r^4r^5$, श्रीपन्याद्श् $hm^1r^3r^4r^5$, श्रीपन्याद्श् $hm^1r^3r^4r^5$, श्रीपन्याद्श् $hm^1r^3r^4r^5$, श्रीपन्याद्श्
- 31. For there is no (form of) becoming unconnected with action, nor is any name meaningless. Names have no other source than becoming; therefore they are all derived from action.

च नासास्ति hm¹r, न नासाह b, त नासाह f, तज्ञासाह kr².—The end of the varga is here marked by & in hd, by 9& in fk, not at all in bm¹.

- 7. Auspicious names. Different kinds of formulas.
- 32. A name which is formed from luck and from addiction

simply becomes a prayer: from (words expressing) luck, such as svasti (welfare),

यञ्च hm¹bfk, यन्तु r.—°वसनाञ्च hm¹r, °वसनं च b, °वचनं च r¹r⁴fkr² (चत् f).— अवखेन तु m¹rfk, अनखेन हि hb. — खस्खादेर्भेगलादिह hm¹bkr²r⁵, खस्खादे संगलानि ष्ठ corrected to °दिह f, खस्खादेर्भेक्षलानि च r, श्राशास्ति सकुलानि च r¹r⁴.

33. names of beings, even the well-known ones, are formed on the principle, 'how, pray, could this man, with such a contemptible name, live long here?'a

चपि कुत्सित° hm¹rb, खपि कत्सित° f, जिचिकित्सित° kr².—इह bfkr, जिप hr⁴.— विदिताव्यपि hm¹rfk, वि[दिताव्य]पि b, जिच्हिताव्यपि r¹r⁴.

- a That is, even ordinary names are based on the principle of avoiding what is inauspicious. Cp. Nirukta i. 20, where ku in ku-cara is interpreted as kutsita if the word is an epithet of 'beast' (mrga), but not if it applies to a god.
- 34. The formulas which have been seen by the seers of such, may be of various sorts both with respect to the (kind of) praise and to the (degree of) majesty (arising) from the prominence of a deity's nature.

चे Bhm¹ r³, नै r. — चैव hr, खेवं bfk. — प्रमाबाह्यताळाजः hr³fr²r⁷, प्रमावा हेव-ताळाजः m¹k, प्रमाबाह्यताळाजः b, वाकप्रमावेख चाळाजः r.

35. Praise (47)^a, laudation (48), blame (49), doubt (51), plaint (50), desire (53), prayer (50), boasting (51), request (49), question (50), summons (57), enigma (57),

मविस्ता m¹r³r², प्रवाल्हिका k, प्रविद्धका hdbfr: cp. the various readings in 57.

- The figures in 35-39 refer to the slokas below which exemplify these categories. Cp. Nirukta vii. 3, where examples of praise (stuti), prayer (āśis), narration (ācikhyāsa), plaint (paridevanā), blame (nindā), and laudation (prašaṃsā) are given.
- 36. commission (51), injunction (52), vaunt (53), lament a (53), narration (58), conversation (52), purifying narrative b (53).
- a Corresponding to this (vilapitam) we have vilāpa in 53.

 b Simply ākhyāna in 53.—The end of the varga is here marked by 9 in m¹dfk, not in b.

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- 8. Different kinds of formulas and modes of expression.
- 37. Lascivious verses (55), obeisance (54), obstacle (55), resolve (55), prattle (55), reply (50);

मतिराधस् r⁴, मतिरोधस् fkr, मतिसेधस् b, मतिषेधस् hm¹r⁷ (cp. the various readings in 55). — मतिपास्यं तथैव च hm¹r³r⁷, मतिपास्यं च नाम यत् r, मतिपास्यं च नाम यत् bfk.

38. prohibition and admonition (52), intoxication and denial (56, 57), and what is called invitation (56), agitation (56), and wonder (57);

प्रवादापहूची hm¹rfk, प्रवादमद्वी b.—च ह hm¹r³r¹, च ह b, खे ह k, च चे ह f, च चत्र.—वंद्यो hm¹, खंदारी bfkr (cp. various readings in 56).—चस्र Bhm¹r³, चाम r.

39. abuse (48), eulogy a, invective (49), curse b (49, 58); preposition, particle, noun, and verb c;

স্মানীয়ী hm¹r³br², সাকায়ী fk.—शिष्टव॰ hr³m¹r²(f?), शिञ्चव॰ kr², शिखव॰ r.—चेपः hbfk, স্মাৰীয: r.—ভবৰানী hm¹rb, ভবৰাৰা r¹r⁴fkr².—নিবানস্থ hbfk, নিবানাস্থ r¹r⁴.

- a No example of this category (abhistava) is given below, perhaps because of its practical identity with praise (stuti).

 b See below (47-58), where examples of all these thirty-five modes of expression are given (excepting abhistava).

 categories are discussed below (i. 42-45 and ii. 89-98).
- 40. past, present a, and future; masculine, feminine, neuter b: of such a nature are the formulas in all the Vedas everywhere.

अविष्यं च hm¹k, अविष्यंच f, अविष्यंच br.—पुत्रां MSS.—स्त्री च hm¹r³br⁷, स्त्रीखं fk, स्त्रच r.—वर्षवेदेषु सर्वण: Bhr³m¹, सर्ववेदेष्चिति स्थिति: r, सर्वदेवेष्चिति स्थिति: r, सर्वदेवेष्चिति स्थिति: r.

- a Bhavya here meaning 'present,' in i. 61 means 'future.' b Cp. below, ii. 96.
- 41. Stanzas, hemistichs, and verses are for the purpose of setting forth the object of (their) utterances; moreover, in Brāhmaṇa and ritual (kalpa) some (of these stanzas &c.) here are quoted.

वाक्यार्थद्रभ्वार्थीया hm¹bfkr⁵r¹, तेवां निद्र्यनार्थीया r.—धेर्चाः hm¹r, धेर्च bfk.— ब्राह्मय वाष्य वाष्य वाष्ट्र प निगयनेऽच कानिचित् hm¹rbfk, विधी वास्त्र च देवे च निग-यक्तेऽच क्षहिचित् r¹r⁴.—The end of the varga is here marked by द in hm¹bfk.

II.

. [10.

9. Definition of noun and verb.

42s. The uttered sound by which we here apprehend a substantive, when connected in the (correct) disposition of syllables, the wise call 'noun' (name).

॰चरितेनेह rbk, ॰चारितेनेह hm1f.—दुर्व hm1b, दुर्थ rfk.—तद्चर hm1b, तहाचर ॰

fkr.-42-45 are omitted in r1 r4.

- a The text and translation, with notes, of 42-45 have been printed in Album-Kern, pp. 334 and 337.
- 43. That in which eight inflexions are employed in various senses, sages call a noun, when there is a distinction of number and gender.

विभक्तयः hr3r7m1, विभूतयः fkr.

44. That notion which, connected with many actions, becoming a later from an earlier a, (and yet being) but one, is effected by the development of the action, they call by the term 'verb.'

क्रियाभिनिर्वृत्तिनश्चनं m1r, क्रियाभिनिवृत्तिं f, क्रियाभिनिर्वृत्तवश्चेन h, क्रियाभिनि-वृत्तिवश्चन bfk.—सिंड m¹bfkr, सिंडा h.

a That is, which expresses sequence of time: the expression is taken from Nirukta i. 1.

45. When there is a becoming which arises from the development of an action, and which is designated by a term with a primary suffix, and which is joined with number, inflexion (or) indeclinable form (avyaya), and gender, then it is to be regarded as a substantive (dravya).

क्रियाभिनिर्वृत्ति m¹rfb, क्रियाभिनिर्वृत्त h.— छद्नाश्रव्हाभिहितो hm¹fr, छद्ना-शब्दु भिनिहितो b.— विभक्त्यकथ hm1r, विभक्तिकथ fkb. The end of the varga is here marked by Q in hm1 bfk.

10. Examples of different kinds of formulas.

46. Hear now, in succession, how the seers formerly with terms of different kinds saw their various utterances here.

विविधानीह hr3r4m1bfkr2, विविधान्यपि r.

47. By means of (attributing) beautiful form and so forth, praise (35) is pronounced; similarly prayer by (such terms as) heaven and so forth. The utterances which are different from these may also be of many kinds.

मोता आशी: hr1r3br2m1, मोता आ fk, मोता श्याशी: r.

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48. In the formula 'Citra indeed' (citra it: viii. 21. 18) Sobhari's praise of the liberal giver is a laudation (35). (Formulas) expressive of abuse (39) appear: (e.g. the formula) 'and thy mother' (mātā ca) a reviles.

सन्ते hm¹rb, सन्तः r¹r⁴, सन्तः r³fk.—प्रशंखा भोजख hm¹rbfk, प्रसंगाञ्चोजखा r¹r⁴.— सीभरे: m¹, सीभरे: hr, सीभरे b, सीभर्fkr².—माता चित्रां hm¹r, माता नित्रां fkr¹r²r⁵.

² VS. xxiii. 25; TS. vii. 4. 19³; SB. xiii. v. 2⁵; TB. iii. 9. 7⁴; ASS. x. 8. 10.

49. The stanza 'vain food' (mogham annam: x. 117. 6) is blame (35), while the stanza 'who me' (yo mā: vii. 104. 16) is a curse (39). 'What, wondrous Indra' (yad indra citra: v. 39. 1) is a request (35), while in the stanza 'over this world' (abhīdam: x. 48. 7) there is invective (39);

म्हर् योघमन्नं hm¹r, म्हर् योघमन्न b, म्हरयोयमन्न f, म्हरमोयमन kr². — निन्हा hm¹br, तिहा fkr².

50. 'May wind waft hither' (vāta ā vātu: x. 186. 1) is a prayer (35); 'staves' (daṇḍāḥ: vii. 33. 6) is plaint (35), while the two stanzas 'I ask thee' (pṛchāmi tvā: i. 164. 34, 35) are respectively question (35) and reply (37).

इण्डिति hm¹rbf kr²r⁶, इण्डाहि r⁴.—परिदेवना hm¹rb, परिवेदना f kr²r⁴r⁶.—The end of the varga is here marked by 90 in hbfkm¹.

11. Examples of different kinds of formulas (continued).

51. 'What was below' (adhah svid āsīt: x. 129. 5) is doubt (35); 'I was Manu' (aham manuh: iv. 26. 1) would be boasting (35); in the (stanza) 'this our sacrifice' (imam no yajñam: iii. 21. 1) the (first) verse is called commission (36).

श्रासीख hm¹rbfk, श्रासीदिखन् r¹r⁴.—कत्यना hm¹r, कथना r¹r⁴bfk, कक्कना r⁵.— उच्चते hm¹rbfk, उत्तमे r¹r⁴.

52. 'Here let him say' (iha bravītu: i. 164. '7) is injunction (36); the stanza 'clasp me tightly' (upopa me: i. 126. 7) is conversation (36); but 'not with dice' (akṣair mā: x. 34. 13) in the praise of dice a is prohibition and admonition (38).

संखाप bfkr, संझाप hm^1 , सञ्चाप $r^1r^3r^4$.— ऋगुपीप से hr^3m^1B , तृगुपीप से r.— प्रति-विधीपदेशी hm^1rbfk , प्रतिविधापदेशी r^4r^5 .

a That is, in the dice-hymn, x. 34.

53. 'Ho, wife' (haye jāye: x. 95. 1) is narrative a (36); 'of the reed to me' (nadasya mā: i. 179. 4) would be lamentation (36) b; 'without a husband' (avīrām: x. 86. 9) is a vaunt (36) about oneself, while 'the lover'e (sudevah: x. 95. 14, expresses) desire (35).

विजापः खान् hr³r²r¹bfkm¹ (no visarga bfkm¹), विजायज्ञु r.—सवीरासात्वयः hr³ r⁴m¹bfkr², स्वीरासिव सास् r.

- a Akhyāna here corresponds to pavitrākhyāna in 36. b Vilāpa here corresponds to vilapitam in 36; the latter expression is also used in Nirukta v. 2 with reference to the above passage (i. 179. 4).
 In Nirukta vii. 3 this passage is, however, described as plaint (paridevanā).
- 54. Obeisance (37, is expressed) in (the formula of) Sunahsepa, 'Obeisance to thee, Lightning' (namas te astu vidyute: AV. i. 13. 1)^a; but when one resolves what is expressed (with the words) 'I will be equal' (tulyo 'ham syām) b,

मुनःश्रेषे m¹r, मुनःश्रेषे b, मुनःश्रेषे r⁵, मुनःश्रेष f, मुनःश्रेष kr², (०२१) जत द्वि r¹r⁴.—नुद्धोऽहं खाम् hm¹rfk, नुद्धो ह खाम् b.—Instead of 54^{cd}, as given in the text according to hm¹rbfk, a totally different line occurs in r¹: यां नुद्धाक्त नीऽर्थः परि-चामुक्तमिह ते, the first pāda of which is the pratīka of a khila mentioned below (viii. 45).

a Cp. below, viii. 44; Meyer, Rgvidhāna xxiii, xxvii. b The author here seems to have been unable to quote an example of sankalpa, and to have contented himself with giving only a definition of its meaning.

55. (there is) resolve (37); 'what, Indra, I' (yad indrāham: viii. 14. 1, AV. xx. 27. 1) is the prattle (37) of Aitaśa^a; 'the harlot' (mahānagnī: AV. xx. 136. 5) would be a lascivious verse (37); 'bang!' (bhuk: AV. xx. 135. 1-3)^b, again, (expresses) an obstacle (37).

लेतग्रख m¹hfk, लेतग्रख br.—य: Bhm¹r³, नु: r.—सहानग्या॰ hm¹rfk, प्रहानाया॰ b.—सात् hm¹, सात् fkr², ला b, तु r.—प्रतिराधो hdf, प्रतिरायो kr², प्रतिरोधो bm¹r (cp. above, 37).—स्थिए m¹hr³f, धुगित्यपि kr², सुगित्यभि br⁷, सुगित्युत r.—The end of the varga is here marked by 99 in hdm¹f, not in bk.

^a See Aitareya Brāhmaņa vi. 33. 1, and Sāyaṇa's comment in Aufrecht's edition; also Haug, vol. ii, p. 434.

^b Cp. AB. vi. 33. 19, Haug, vol. ii, p. 435.

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12. Further examples of different kinds of formulas.

56. 'Well, I' (hantāham: x. 119. 9), this (formula) is intoxication (38); 'not our own' (na sa svah: vii. 86. 6) is denial (38); 'O Indra-Kutsa' (indrākutsā: v. 31. 9) is invitation (38); 'I discern not' (na vi jānāmi: i. 164. 37) is agitation (38).

प्रशाहस्त्वेष hm¹r, प्रभाहस्त्वेह b, प्रशाहस्त्वेत fkr².— न स स्व hm¹r³f, नमस्व kr², जमस्व r, omitted in b.— अपहृत: bhr³m¹, अपहृत्व f, अपहृत्व k, अहृत्व r², अभिस्रत: r.— संजन्द: hrm¹, सज्बर: fk.—56^{cd} and 57^{ab} are omitted in b.

57. 'Let the invoker worship' (hotā yakṣat: i. 139. 10) is a summons (35); 'who, to-day' (ko adya: i. 84. 16 or iv. 25. 1) is wonder (38); 'to his brother not' (na jāmaye: iii. 31. 2) a—this (stanza) is denial (38); (there is) an enigma (35) which begins 'outstretched' (vitatau: AV. xx. 133. 1-6) b.

खामचेऽपह्नो r⁴, जामन्नपह्नो r, जामनुपह्नो r³, यामनुपह्नो hd, यामन्नपह्नो b, यामनुपह्नो fkr², यामनुपन्हनो m¹.—नेषा hdm¹bfk, नेति r.—प्रवित्तना hr³kr², व्त-स्थिता fbm¹dr (cp. 35).

- ^a Cp. below, iv. III. If the reading adopted in the text is the right one (jāmaye 'paknavo na), the transposition of the negative is remarkable, and we have thus two examples of apaknava and none of abhistava: see note on i. 39.

 The Sandhi of vitatādi adds a second irregularity to this line.
- 58. 'Death was not' (na mṛtyur āsīt: x. 129. 2)—this (stanza) they pronounce to be narration (36)^a; 'may they be childless' (aprajāḥ santu: i. 25. 5°) is a curse (39)^b, while 'blessed' (bhadram: i. 89. 8) is a prayer o in Gotama d.

अहम hdm¹r, बहुस bfkr².—गांति m¹, गोति hbfkr². The author of 1.89.8 (bhadram karnebhik) is Gotama, that of iv. 11.7 (bhadram te agne) is Vāmadeva Gautama. The former must be meant because it (and not the latter) is a good example of a prayer, and a seer would not be referred to by his patronymic when the latter belongs to two seers (Vāmadeva and Nodhas), and the context does not show which is meant. I have, moreover, preferred the reading बाति, as seers are regularly referred to thus in the locative (cp. i. 54, ii. 129–131), not, e.g. as बाति, in the hymn of Gotama (but बादिस in iii. 16.)

36). (In ii. 129 hbm¹ have all wrongly बाति के कि बाति ; cp. also critical note on ii. 46.)

36). (In 11.129 from layouth through the same stanza in Nirukta vii. 3.

The same term is used to describe the same stanza in Nirukta vii. 3.

'Curse'

This is

(39) is twice exemplified, once as śāpa (49), and once (57) as abhisāpa.

This is

the second example of āśis (35).

Apahnava in i. 57 (note a) would therefore not stand alone as exemplified twice.

59. Much else of this kind can be found, and can in accordance with the application (prayogatas) of these (formulas) be stated to be such, when contained in stanzas, (whole) hymns, and hemistichs.

इतीहृश्म् hm1r3bfkr2r7, इहार्षजम् r.—प्रयोगतम् hm1rfk, प्रयोग तच् b.

60. These contents (vākyārthāh) of the formulas are properly connected with the deity belonging to the hymn; but the praise in this case is a matter of inference.

oni सूत्रमागिनीस् hm¹bfr, oni सूत्रमागिनास् r¹r⁴, oni सूत्रमागिनी kr².—संभवति hm¹rb, संमूखते fkr².—लचा hm¹rb, तचा or⁴, oस आनु f, oसा आनु okr².—The end of the varga is here marked by 92 in hdbf, and by 22 in k, not at all in m¹.

a These various forms of statement in reality imply praise of the deity with which they are connected.

13. The Sun and Prajapati as the source of all.

61. Of what is and has been and is to be a, and of what moves and is stationary,—of all this some regard the Sun alone to be the origin and the cause of dissolution.

hr³m¹bfkr²r⁷ read б1^{ab} as in the text; r has सवसूतं अविध्यस जड्डमं स्थावरं च चत्। a Bhavya is used above (i. 40) in the sense of 'present.'

62. Both of what is not and what is, this source is (really) Prajāpati, as (being) this eternal Brahma which is at once imperishable (akṣaram) and the object of speech (vācyam) a.

एवा hm1rbfk, एवां r1.—वह् Bhr3m1, खड़ r.—च वाच्यं hdr3m1b, ज वाद्यं r5r7, च वाच्यं k, चाव्यं r.

- That is, Prajāpati is a form of the supreme Brahma, which alone is eternal (nitya) and, though transcending thought and speech, can be directly expressed (vācya) in the Vedāntist formula (cp. Vedāntasāra, § 144, and introductory stanza, ed. Böhtlingk).
- 63. He (the Sun), having divided himself into three, abides in these worlds, causing all the gods in due order to rest in his rays.

अलेब hr³m¹bfkr²r¹, इतिव r.—निवेश्व स्तेषु hm¹r, निवेश्व: स्तेषु b, निवेश्वास्त्रषु f.

64. This (being) which, in the form of fire, abides in three forms (tridhā) in the worlds that have come into being, the seers adore with songs as manifested under three names.

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एतझूतेषु hdr, एतझित्रपु m¹, एत भूतेषु b, एझूतेषु f, यझूतेषु k, एतभेवेषु r¹r⁴.—विति hm¹rbfk, व्यक्तिनं r⁴r⁵r⁷.

65. For he abides, glowing, in the interior of every being, and, with sacrificial litter spread, they adore him in the invocation as having three abodes.

एवं हि hm¹r³r⁷, एवं च bfkr², एवं च r.—The end of the varga is here marked by

14. The three forms of Agni.

66. Here (on earth) he is by priests called Agni Pavamāna, (in the) middle (sphere), Agni Vanaspati^a, but in that (celestial) world, Agni Śuci^b.

पवसानोऽसिर् hm¹rbfk, पवमानासिर् r¹r⁴.—॰प्रिर्वनस्पतिः Bhr³m¹, ॰सिस्तु पावसः r.—च्यसुब्सित्तेव m¹r³r⁵r७, ॰तिस f, ॰तिस hd, ॰तिस bkr.

- Agni is called Vanaspati in AV. v. 24. 2: cp. St. Petersburg Dictionary sub voce.

 b Pavamāna, Suci, Pāvaka are the three names in TS. ii. 2. 4², and in the Purāṇas (see St. Petersburg Dict.). Cp. the names of Agni's brothers below (vii. 61).
- 67. In this world he is extolled by seers with praises as being Agni, in the middle (world) he is praised as Jātavedas, in heaven he is praised as Vaiśvānara a.

देखितः r¹r²r⁵bfk, देखितः hm¹r.—जातवेदाः r, आतवेदा hdm¹bfk.

- The triad Agni, Jātavedas, Vaisvānara is placed at the head of the Daivatakāṇḍa of the Naighaṇṭuka. Yāska, in Nirukta vii. 23, states that ancient ritualists took Agni Vaisvānara to be the sun, while Sākapūṇi considered him to be the terrestrial Agni. With the latter view Yāska substantially agrees in Nirukta vii. 31. Cp. below, ii. 17.
- Vāyu, he rains upon the world, he is termed 'Indra.'

॰यं गतः सह hm¹rbfk, ॰यं सह संजुतः r¹r⁴.—स स्तृतः hm¹rbfk, तु जुतः r¹r⁴.

69. Agni in this (world), Indra and Vāyu in the middle, Sūrya in heaven, are here to be recognized as the three deities a.

अध्यती hr3m1, अध्यती bfkr.—वायुरेव च hm1rfk, वायुरेव वा b.

a Cp. tisra eva devatāķ &c. in Nirukta vii. 5, and Sarvānukramaņī, Introduction ii. 8 (with Ṣaḍguruśiṣya's comment).

70. Owing to the majesty a of these (deities) different names are applied (to each of them); (the diversity of names) here appears in this and that (sphere) according to the division of their respective spheres.

तत्तत् hm¹r, तत fk, तञ्च b.—तच तचेह हुस्तते hr³m¹ br⁵r⁷, तच तचेह हुति f, तच तचेह चहुति k, तच तचोपजचयेत् r.—The end of the varga is here marked by 98 in hd bm¹fk.

^a Cp. Nirukta vii. 5: täsän mähäbhägyäd ekaikasyä api bahüni nämadheyäni ohavanti.

15. The Triad and the Atman. Three forms of Vac.

71. This is a manifestation of their power (vibhūti), that their names are various. The poets, however, in their formulas say that these (deities) have a mutual origin (anyonyayonitā) a.

नामानि यहनेकशः hfr, नामानि पहलेकाः k, यञ्चाकानि वेदाशः b.—॰वीनिताल् hm¹br, ॰वीनितास् fkr².

- a Cp. my Vedic Mythology, p. 16. In Nirukta vii. 4 the gods are itaretarajanmānaķ.
- 72. These deities are designated by different names according to their sphere. Some speak of them thus as belonging to (bhakta) that (sphere), and chiefly concerned with it.

प्रदिष्टाखा m¹rbfk, प्रतिष्ठाखा hd, प्रहिष्टाखु r¹.—तञ्चलाखत्° hm¹fkr, तञ्चलाख b.—विचिद्देवं यद्गि ता: hm¹rbfk, वैवं केचिद्द्गि तु r¹r⁴, ता: r⁵.

73. The Soul (ātmā) is all a that is proclaimed to be an attribute (bhakti) b of those three chief lords of the world who have been separately mentioned above.

पृथक् पुरकाचे तूला hm1fr, •दोखुला kr2, •बीबता: r4, पृथुखुरवेन्तला b.—बीकाहि॰ hm1rfk, जोकारि॰ b, जोकाधि॰ r1r4.—अवझितः प्रकीर्तते hm1rbfk, खह्वाझितः क्लीर्ति r1r4.

- Cp. Nirukta vii. 4: ātmā sarvam devasya.

 Dep. Durga on Nirukta, Bibliotheca

 Indica edition, vol. iii, pp. 111 and 392, last line.
- 74. They say that it is the energy (of the Soul) which is the weapon and the vehicle a of any (god).

 Similarly (they say) that Speech (Vāc) is praised separately

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as this (terrestrial) one, as connected with Indra (in the middle sphere), and as celestial.

तेजस्तिवायुधं $\mathbf{r}^{(4)}$, तेजस्तिवयवाः \mathbf{m}^1 , तेजस्ते वयवाः \mathbf{hd} , तेजस्ते वायवाः \mathbf{r}^3 , तेजसे वायवा \mathbf{kr}^2 .—यस्य यत् \mathbf{Bhr}^3 , तस्त तत् \mathbf{r} .

a See Nirukta vii. 4: ātmaivaisām ratho bhavati...ātmāyudham. Cp. BD. iii. 85; iv. 143.

75. In all those praises which are addressed to many deities, and in those joint praises which are in the dual, the (three) lords (of the world) are predominant.

वक्रदेवता खुतयो kr², बक्रदेवताया: खुतयो rd, बक्रदेवता या खुतयो hm¹bf. The MS. evidence is in favour of a pāda of nine syllables (cp. ii. 25 and viii. 62).—दिवर्त्तं-खुतयस hm¹r³r⁵r²f (°सा° f), दिवर्त्तंततयस kr², र्श्ववत्तखुतस b, दन्द्रश: खुतयस r.— पतीनामेव hrb, पतीनामिव m¹fkr²r³r⁵.—The end of the varga is here marked by 94 in hdbf, not in m¹k.

16. The chief deity of a hymn.

76. In bringing out (sampādayan) the sphere, the names, and the attributes (bhaktīḥ) of a deity in each praise, one should here observe every possible means of doing so (sampadam).

देवतायाः खुती m1r, श्ताया खुती habfk.

77. All who are praised with the attributes (bhakti) of Agni, one should sum up (samāpayet) in Agni, and what has the attributes of Indra, in Indra, and what is attached to Sūrya, in Sūrya.

सुतान्त् सर्वान् hdm¹, सु तान् सर्वान् r, सु तां सर्वात् b, सुतत्सर्वान् fk, सु या सर्वाम् r¹.—तसेंद्रे hdm¹fk, तवेंद्रे b, तसेन्द्रे r, तसेन्द्रे r¹r⁴.

78. That deity to whom the oblation is offered, and to whom the hymn belongs a, will there be the chief object (of praise), not (the deity) who is praised incidentally.

निक्षते hr m1 (cp. Nirukta vii. 18), निक्ष्यते rbfk.— यसी hrbf, यसी kr m4. — सूतं च hm bfk, सूतं तु r.—सैव तच hrbfk, तच तच r lr m4. — प्रधानं hm r, o f fk, o ना b, o नो r lr m4. — स्थान् hrfk, स्था b, सी r lr m4. — या खुताः hdm f, या सुता b, या खुया k, याः खुताः r.

a Cp. Nirukta vii. 18: yas tu süktam bhajate, yasmai havir nirupyate.

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79. Thus the rule about these three (gods) has been stated in a general way. But after it has thus been stated in general, the list (of the gods is as follows) in detail.

इति hm^1rbfk , इह r^1r^4 . — एतेषाम् hm^1rbf , एवेषाम् kr^3 . — समाप्यन्तु am^2rbf तसर्थम् r^1r^4 .

80. For the detailed account of the names of each must necessarily be known, since it is impossible to know the formulas without cognisance of the names a.

जानां m¹ br¹r⁵, जाना hrfk, जान्त: r⁴. — अंच: ग्राक्शे f. — The end of the varga is here marked by 9ई in hdbm¹, not in fk.

a Op. above, i. 2, 4.

17. Mames of deities enumerated.

81. Even unembodied beings, the great sages, the seers, have also lauded as deities here, to the best of their ability, in their various praises:

सलान्य° hrfk, सामान्य° b.—देवतावह r¹r⁴, देवता च rbfk, देवतां च hd.—8rod is the reading of hdrfk; तुष्टु --- स तासु ता सुतिष्विह b.

82. (the seers) by whom Agni, Indra, Soma, Vāyu, Sūrya, Bṛhaspati, the Moon, Viṣṇu, Parjanya, Pūṣan, the Rbhus, the Aśvins,

चैस्विपिर् rbf, चेस्विपिर् k, चैरिपर् r4, चस्विपिर् hdm1.—पूषा चाष्णुलवी hdr, पूषा वाष्णुलवी k, एषा वापुचुवी b, पूषीषा भूगवी r1r4.

83. the Two Worlds, the divine Maruts, Earth, the Waters, Prajā-pati, and the divine Mitra-Varuna, separately, and both together,

हैवी च m¹br, देवी हि hd, देवो चि fk. — सह च fk , त्र्यहच b, च सह m¹, च सह hd.—ताबुशी hbrfk, ता चशी m¹.

84. the All-gods, Savitr, Tvastr (who is) regarded as the fashioner of forms, the Steed, Food, Priests, the Bolt, the Pressingstones, (all these deities) furnished with cars,

नतः hrfk, मसः b, मुखः r4.— रथसंयुताः hfk, ॰सं - उतां b, ॰संयुतः r, ॰संयुतः r4.

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85. are praised separately in their various hymns and stanzas by their names: these (names) of theirs in their respective praises I will declare in order.

सूतिक्शिविश्य hrbfk, सूतिष्वृतु च r4.—The end of the varga is here marked by 90 in hdbfm1, not k.

18. Characteristics of hymns to Agni, Indra-Vayu, and Surya.

86. One should determine a formula to be addressed to Agni when distinguished by the characteristic marks of Agni, which on the one hand consist chiefly of the five oblations (havispankti), and on the other (are) simple invocations by name.

ह्यिष्पङ्गि hr3r4m1, ह्विष्मञ्जि: fk, ह्विषाज्ञि: b, ह्विष्वज्ञि: r.

87. A formula addressed to Indra is distinguished by the characteristic marks of Vāyu as well as of Indra, and by denominations of the bolt, by mighty activity a, and by might.

बच्धति hm^1rbf , बश्यति k, बचितम् r^4 .— नामधेयैः q^4 hm^1rbfk , नामिस् r^1r^4 .— बस्रद्यस्य hm^1rf , वस्रद्यस्य bk.— बस्ति hm^1rf , वस्ति hm^1rf

- a The same expression, balakrti, is applied to Indra in Nirukta vii. 10.
- 88. (A formula) addressed to Sūrya (is distinguished) by the characteristic marks of Sūrya, as well as by all qualities relating to brilliance, and by those denominations of the moon by which it (the moon) here belongs to the hymn.

सर्वेश hr4bfkr2, सर्वेशु rm1.—नामधेयेश Bhr3, नामभिश्चेष r.—मजते र चै: hrfk, स्थान प चै: b, भजते प य: r5r7, भजते रिखली: r4.

89. All such (hymns) of any (seer) here which (authorities) cannot determine by mention of the denominations of these deities, (must be determined) in some other way than this.

व्यवस्थन्यतो hr, व्यवस्थंततो m1, व्यवस्थत्वतो bfkr3r4.

90. Let this application of these (three) lights a take place in the three worlds (respectively): a wise man knowing the formulas does not fail in the application.

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अयं hm¹r, इयं bfk.— प्रयोगस्वितेषां hm¹rfk, प्रयोगले तेषां b.— ज्योतिषां चिषु hm¹r, ज्योति:षु चिषु r²r⁴, ज्योतिष्वतृषु b, ज्यो षु चि च fk.—वर्तताम् m¹, वर्त्ताम् bfkr, नर्तताम् hd.—The end of the varga is here marked by 9 min hdm¹bf, not in k.

a Cp. i. 97 and Nirukta vii. 20.

19. The three Agnis.

91. Because this (terrestrial Agni) is led a (niyate) by men, and that (celestial Agni) leads him from this (world), therefore these two (Agnis), while having the same name, have performed their work each separately.

ऽयं गृभिर् br, यमृभिर् hm¹, यत्नभिर् fk. — च तम् hm¹rbfk, सञ्चत् r⁴. — चक्रतुः hm¹, वक्रतुः b, चक्रतु fk, च क्रतुः r.

- a The root nī being etymologically connected with the second part of the name (cp. nīḥ paraḥ in Nirukta vii. 14).
- 92. Because he is known (vidyate) when born (jātaḥ) a, or because he is known (vidyate) here by creatures (jātaih), therefore these two, while having an identical name (i. e. jātavedas), pervade (samāpnutaḥ) b both worlds c (separately).

हि जातः सन् r⁴, हि जातस्य hm¹b, हि जतस्य f, हि यतस्य kr², च जातस्य r. That जातः सन् must be the correct reading, in spite of the almost universal जातस्य, is apparent from ii. 30; cp. मध्यमस्य for मध्यमः स in ii. 44, and द्वार्स्य for द्वार्स्य in iii. 6.—यदाच hm¹rbf, यदानं k, यदाय r⁴.—•नामानी hm¹fk, •नामानाच् br. (The hiatus is doubtless original, though not metrically necessary, because the word belongs in sense to द्मी, not to जमी), उमी omitted in f.—समामृतः hrf, समाभृतः m¹bk, समञ्जताः r⁴.

- This etymology differs from the first of the five given in Nirukta vii. 19, but the second is identical in sense with the second of Yāska (jātāni veda tāni vainam viduh). Three others (agreeing with Yāska) are given below (ii. 30, 31).

 b Samaśnutah (cp. r⁴) would be the usual word in this sense.
- 93. He (Agni), as the middlemost of these (three), shines in the air discharging (rain)²: thus some (names) of Agni are mentioned only incidentally.

विख्वत्रयस् hdm^1r , विख्वनयम् f, विख्व्यत्रयम् b, विख्व्यनयम् kr^2 , ख्विन्तर्यस् r^4 .—एतेषां hrbfk, एकखु r^4 .—कथ्यने hr^3 , कल्यने m^1r , क्ल्यने r^4 , कल्यांते bfk.

a Cp. ii. 59: vistjann apah; also i. 68: varşati.

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94. This (terrestrial) Agni is hairy (keśi) with flames, and the middle one with lightnings, while that (celestial) one is hairy with rays: therefore (the poet) calls them hairy ones (keśinak) a.

चर्चित्रः वेश्ययं hdm¹r⁵, चित्रिः वेश्ययं f, ऋचित्रिः वेश्ययं r², ऋषितिः वेश्ययं k, चर्चित्रिः वेश्ययं b.—चैव hm¹bfk, त्वेव r³r⁴, चेष r.—चसी तु r, चसी तु fk, चसी तु hdm¹, चसी तु b.—तेनेनान् m¹r, तेन नान् r⁴, तेनेन् hd, तेनेवाम् b, ते तान् fk.

a Cp. Nirukta xii. 25-27, and below, ii. 65.

95. Now owing to the separate nature of these three hairy ones here, they are distinguished in their specific characters (prakriyāsu) in the stanza, 'Three hairy ones' (trayaḥ keśinaḥa: i. 164. 44).

संज्ञान hdr, संज्ञात m¹, संज्ञात fk, संज्ञान b.— प्रक्रियासु चयः नेशिन र्त्यूचि hm¹rfk (यत्यूचि fk), प्रक्रिया ————— b [the same lacuna similarly marked occurs in f, but has been filled in by another hand, leaving the space under the last two short horizontal lines unoccupied], प्रक्रुशानि कृतवञ्च ह्वींपि च r⁴.—The end of the varga is here marked by 90 in hdbfm¹, not in k.

a Cp. Sarvānukramanī on RV. i. 164.

20. Agni, Jātavedas, Vaiśvānara: essentially identical, but distinguished.

96. It is impossible to explain their production (prasūti) or their power, sphere, and birth^a: for the whole of this world is pervaded by them.

न चैवेषां bfk, न चैवेषां hdm1, न चेवेषां r, न खेवेषां r4.—विभूतिस्थानजन वा hdr3m1f kr2, विभूतिस्थान - वा b, विभूति: स्थानजन वा r. Cp. विभूतिस्थानसंभवम् i. 104, ii. 20.

- ^a Because they are really identical, as explained in i. 97, and therefore cannot be said to have different origins, abodes, and powers.
- 97. Agni is contained in (śrita) Vaiśvānara, Vaiśvānara is contained in Agni; Jātavedas is in these two; thus these two (lights) are two (forms of) Jātavedas a.

विश्वानरं hm¹rbfk, विश्वानरे r¹r⁴.— अप्रिं hm¹rb, अप्रि fk, अप्रौ r¹r⁴.— विश्वानरः m¹r, विश्वानर् hdbfk.— जातवेदासु Bhm¹r¹r⁴, जातवेदासु r.— तथेते hm¹b, तथेते fk, तथेनी r¹r³r²r⁵, तथेव r.—जातवेदसी Bhdm¹r¹r³, जातवेदसि r.

a Cp. above, i. 90, and Nirukta vii. 20: ete uttare jyotisi jātavedasi ucyete.

98. The divine nature of each god here (is derived) from their belonging to the same world, from their having one and the same birth, and from brilliance being inherent in them; at the same time (ca) they appear praised separately.

चैकवातलाट् hdr, चैक्ववातलाट् m¹, चैकवन्याञ्च r¹ r⁴, चैकवाताञ्च b, चैकवाञ्च fk.— . **व्याप्तिमत्वान्तु तैवसः** hm¹r, **॰ला तु तेवस** b, ॰ला सु तैवसः fk, ॰लाञ्च तेवसः r¹r⁴.—तस्थ तस्थेष्ट् hm¹r, यस्य यस्थेष्ट् r¹r⁴, तस्य तस्य ह fkr²r⁵, तस्य तस्याष्ट् b.—हेवलं hm¹rfk, हेवस्थ b.—च पृथक्सुताः hm¹r³fkr², ते पृथक्सुताः r, सुतिषु सुताः r⁴, सुषु सुता b.

- * Though identical in abode, origin, and nature, they are praised as separate deities in the hymns, as stated in the next sloka (99). Cp. below, i. 101.
- 99. When we speak of (a hymn) as addressed to Agni, the terrestrial one in that case owns the hymn (sūktabhāj). When a hymn is stated to be addressed to Jātavedas, the middle (Agni) has been taught (as the object of praise) in it.

यत्तापेयम् hm1r4f, यज्ञापेयम् r3, यं त्वापेयम् b, यन्तापेयम् r.—जूनः r, जूनस् hm1, जूम b, जूय fk.—सूत्रमाक् तच hm1rbfk, सूत्तं अत्या तु r1r4.—जूतः hm1br, (०त्त) स्तरः fk.

100. Or when again we speak anywhere of (a hymn) as addressed to Vaiśvānara, Sūrya is in that case to be recognized in the praise of Vaiśvānara to be the owner (bhāj) of the hymn.

सूर्य: hm¹r³, सूर्य rbfk.— तच hm¹rfk, तख b.— The second line in r¹r⁴ appears as सूर्यभक्तस्य सूर्यस्य ज्ञेयो विश्वानरो दिवि.— The end of the varga is here marked by 20 in hdm¹bf, not in k.

21. The deities of the three worlds in the descending series.

101, 102. Now the terrestrial and the middle (Agnis) are seen to be produced (prasūta) from the sun: at each sacrifice (the priest), wishing to perform the litany to Agni and the Maruts according to the descending series (which is) the reverse of the ascending series a of these three worlds, begins with a hymn to Vaiśvānarab;

दृष्टी hm^1r , दृश्वी r^1r^4 , दृश्वी fkr^2 , दृश्वी b. — श्रस्त्रं hm^1rf , श्रस्त्र k, श्रस्तं b, श्रास्तं r^3 . — प्रतिपवते hdrbfk, प्रतिपावते m^1 .

That is, earth, air, heaven. b That is, Sürya in heaven. The wording is for the most part identical with that of Nirukta vii. 23: eṣāṃ lokānām . . . rohāt pratyava-rohas cikīrṣitaḥ . . . hotāgnimārute sastre vaisvānarīyena sūktena p: utipadyate.

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103. Then he lauds next the deities of the middle sphere, . Rudra and the Maruts, (and) again a this (terrestrial) Agni in the Stotriya b.

मध्यमञ्जाना hrb, मध्यमे खानाइ f, खाना k, मध्यसानां m¹.—इट्रं hdr³m¹ (cp. Nirukta vii. 23), इट्रं f, इन्ट्रं rbk.—स्तीचिये hm¹rfk, स्तीतीये b.

- a That is, in the third place, on earth. b Which is peculiar to Agni: see Roth, Erläuterungen, on Nirukta vii. 23, where Yāska remarks tata āgachati madhyasthānā devatāḥ, rudram ca marutaś ca, tato 'gnim ihasthānam: atraiva stotriyam śaṃsati.
- 104. Just as this has been said of these (three) as arising from (their different) powers and spheres a, so it also appears here in its respective place (as applicable) to the god of gods (Prajāpati) b.

यधैतद् hr3r4m1bfkr2, तथितद् r.—तथा च Bhr3m1, यथा च r.

- a I take vibhūti-sthāna-sambhavam as a bahuvrīhi (as in ii. 20); vibhūti-sthāna-janma in i. 96 is a dvandva.

 b Of whom these three are manifestations; see i. 62, 63, and cp. 73.
- 105. Whatever (appears) anywhere as belonging to the sphere of earth, and as contained in the terrestrial Agni, attend to all that (now) being told in due order.

चापिमाश्रितम् hm¹b, चापिमिश्रितम् rk, वापिमिश्रितम् r¹r⁴f, वान्विमिश्रितम् r⁵.— °पूर्वीय hm¹r³r⁴r⁵, °पूर्वेय f, °पूर्वेय bkr.— निवोधत hm¹r, निवोधता fk, निवोचतः b.—The end of the varga is here marked by २९ in hdbfk, not in m¹.

22. The deities representing terrestrial Agni.

106. Jātavedas is contained in Agni, Vaisvānara is contained in Agni; so also are Dravinodas, and Fuel (idhma), and Tanunapāt is contained in Agni^a.

जातवेदाः श्रितो hdr, जातवेदा श्रितो bfk (श्रु॰ f).—वैशानरः जितः hm¹rb, ॰र श्रितः fd, ॰र खुतः k.—The second pada of 106 is identical with the second of 97.

The deities enumerated in vargas 22, 23 (106-114) correspond to the list of terrestrial deities in Naighantuka v. 1-3, the only essential difference being that I]\(\bar{1} \) (a goddess of the middle sphere, in Naighantuka v. 4) is added in 112. The sequence of the sixteen names in Naighantuka v. 1, 2 is also followed without deviation (106-109^{ab}). There are, however, some variations (which will be noted below) both in the sequence and the form of the names enumerated in Naighantuka v. 3 (109^{cd}-114). The twelve Aprī deities (Idhma-Svāhākrtayah: Naighantuka v. 2) are again enumerated in connexion with RV. i. 13 (ii. 147-150) and the etymology of these names is discussed in ii. 158, iii. 1-30.

107. Narāśaṃsa is contained in him, in him a is contained Ila, the Litter and the Divine Doors are contained in this a Agni.

नराशंसः श्रि॰ r, नराशंस श्रि॰ hdm¹ bf, नराशंसा श्रि॰ k.—चैनमेनम् m¹fkr, चैतनेनम् hdr³, चैतनेतम् b, चैननेतम् r⁴.—॰ त्विळः hdm¹, ॰ लः bfkr.—पिनेनम् hdm¹r, पिनेतम् b, पिनेव तु fk.—संश्रिताः m¹dfkr, संस्ता b.

- ^a The correct form at the beginning of the pada here and in III would be etam; I have, however, kept enam as the form favoured by the best MSS., and as the only form otherwise occurring in every śloka from 107 to 114.
- 108. Night and Dawn a, and the two Divine Sacrificers are contained in him; and the Three Goddesses are contained in him, and Tvastr is contained in him.

दैन्यी fr⁵, all the rest (hdm¹bkr) देन्यी (दैन्या होतारा Naighaṇṭuka v. 2).—होतारा-वेतदाश्रयी hm¹r, होतारावेतदाश्रिती r⁴, °री चेतदाश्रयी b, °रा चेतराश्रयी: k, °रा चेतदाश्रयी: f, °री च तदाश्रयी r³.—देन्यस् bfkr, देन्यःस् m¹, देन्यास् hr³d.—तिसः श्रि-तास्रिनं r, तिस्रश्वितास्रिनं b, तिस्रश्विनास्रिनं fk, तिसः श्रिता ह्येनं hm¹.

- ^a Naktosāsā, also ii. 148 (naktosāsau, iii. 8), while Naighantuka v. 2 has usāsānaktā.
- 109. Vanaspati is contained in him, also the Svāhākṛtis; and a the Steed, and the Bird, and the Frogs are contained in him.

चैनं hm1r, चैतं b, चैवं fkr2.—चैतदाश्रयाः hm1rb, च तदाश्रयाः fkr2.

- ^a The following thirty-seven names, including the eight pairs at the end $(109^{cd}-114)$, correspond to the thirty-six in Naighantuka v. 3, to which $\Pi_{\overline{a}}$ is added in 112 from v. 4.
- 110. And the Pressing-stones are contained in him, and the Dice a, also Narāśamsa b, the Car, and the Drum, and the Quiver (are contained) in him, the Handguard, the Reins, the Bow;

यावाण्य् m^1 rb, यावण्य् hdr^3 , श्रावाण्य् f, श्रावण्य् kr^2 . — चैनमचास् m^1 r, चैनमचास् hd, चैतमचास् r^4 , चैवमचास् fkr^2 , चैतमञ्जायु b. — ॰िध्सैनं hr^3m^1 , ॰िध्सैनं r^5r^7 , ॰िध्सैनं fk, ॰वेसैन $ghtar{4}$, ॰विभिन्नं $ghtar{4}$, श्रीवनो $ghtar{4}$ $ghtar{4}$, ॰िध्सिनं $ghtar{4}$, ॰विध्सिनं $ghtar{4}$, ॰विध्सिनं

a The sequence of the names in Naighantuka v. 3 is akṣāḥ, grāvāṇaḥ.

b Narā-saṃsa has already occurred above (i. 107) as a terrestrial deity (= Naighantuka v. 2) and the corresponding form in the text of Naighantuka v. 3 is nārāśaṃsaḥ, which is the form explained by Yāska, Nirukta ix. 9 (yena narāḥ praśasyante sa nārāśaṃso mantraḥ), quoting RV. i. 126. I as an example (cp. below, iii. 154).—The end of the varga is here marked by ?? in bm¹dfk.

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- · 23. Terrestrial deities connected with Agni (continued).
- 111. And the Bowstring is contained in him, and the Arrow, and contained in him are a the Whip, the Bull, and the Mallet, in him the Draught and the Mortar b.

श्रिता श्रश्वाजनी hm1rf, श्रिता श्रायाजनी kr2, श्रिता चाश्वाजनी r4, श्रिता चाश्वाज b.—चैनम् hr3r5r7, चैतम् b, चैनम् r4, चैनम् rkr2, चैलम् f.—एनं hd, एतं br, ऐवेतं fk.

- a Śritā (= śritāḥ) is the plural agreeing with aśvājanī, vṛṣabhaḥ, and drughaṇaḥ.
 b Ulūkhalam comes before vṛṣabhaḥ in Naighaṇṭuka v. 3.
- 112. And the Rivers (are contained) in him, and the Waters and all the Plants; Rātrī, Apvā, Agnāyī, Araṇyānī, Śraddhā, Iļāa, and Pṛthivīb.

सर्वा श्रीषधयस ह hm¹r³r⁵r³, सर्वा श्रोषधयः सह f, सर्वाश्रोषधयः सह kr², सर्वा प्रीषवयः सह b, सार्वश्रीषधयस्त्रथा r.—ऱ्रात्र्यवापायथ hd, रात्र्यधापायथ r³r⁵, रात्र्य- थापयथ m¹, रात्र्यश्रापायथ r, राविर्थात्रेयथ fkr².—•रखानी hm¹r³fkr²r⁵, •रखानी b, •रखानिः r.—श्रद्धेळा hdm¹, श्रद्धेचा fkr, श्रद्धिरा b, श्रद्धा वावा r¹r⁴.

- a Ila does not occur in Naighantuka v. 3, but is taken from v. 5.

 b These feminine deities correspond to the nine (with the addition of Ila from v. 5) in Naighantuka v. 3, the first four being in the same order. They recur below (ii. 73-75), where Ila is omitted, Usas and Sarasvatī appearing instead.
- 113. And the two Ends of the Bow belong to him and the Two Worlds a forming a pair, and Pestle and Mortar b (belong) to him, and the two Oblation-carts as they are called.

भजेते br1r4r5, भजते hdm1rfk.— एवार्ली hm1r1r3r4, एवोर्वी bfkr.— च रोदसी hm1rf, च रोदसी b, तु गेदृशी k, तु गेदृशा r2.— व्खले चैनं hm1fkr, व्खले एव r1r4, व्खलं चैतं b.

- a Rodazī for the dyāvāpṛthivī of Naighanṭuka v. 3. b Musalolūkhale for the ulūkhalamusale of Naighanṭuka v. 3.
- 114. The two Fostering (goddesses)^a and the two worshipped with strengthening oblations^a (are contained) in him, and the Vipās together with the Sutudrī, and the two Agnis, the divine Suna and Sīra^b, are contained in him.

•জনী चैनं hm¹br, •জনিস্থীनं fkr², •জনিস্থীৰ r¹r⁴.—विपाद् सङ् hm¹rf, विपाद्गङ् b, II. विपाद k.—चापी चैतदाश्रयौ hmlr, चापी वैतदाश्रयाः b, चापि चैतदाबाचा f (न्वा f) kr², चैवाचैतदाश्रयौ rlr⁴.

- ² Cp. Nirukta ix. 41, 42. ^b Explained by the commentators as Indra and Aditya: see Roth on Nirukta ix. 41, and the various views stated below, v. 8.
- 115. This World a and the morning Soma pressing which is performed at the sacrifice, and the two seasons, Spring and Autumn a, the Anustubh b (metre) and the Trivit Stoma;

बोकी vयं $hm^1r^1r^3r^4r^5$, खोको वै b, खोके वै rkr^2 .—मातः सवनं hm^1rfk , मात ययनं b.—चर्तू hm^1r , चर्तु f, चर्तु k, बर्त्तु b.—नुष्टुवधो चिवृत् hm^1rf , जुष्टव् भो चिवृत् k, नष्टुखाय तृवृत् b, नुष्टुप् च यस्त्रिवृत् r^1r^4 .—The end of the varga is here marked by २३ in hm^1bfk .

a This and the following four and a half ślokas (115-120^{ab}) are based chiefly on Nirukta vii. 8. The objects there enumerated as belonging to the sphere of Agni (agnibhaktīni) are: ayam lokah prātaḥsavanam vasanto gāyatrī trivṛtstomo rathamtaram sāma ye ca devaganāh samāmnātāh prathame sthāne... From Nirukta vii. 11 are borrowed śarad and anuṣṭubh, which, besides the ekavimśastomah and the vairājam sāma, are there described as abiding on earth (pṛthivyāyatanāni).

b Anuṣṭubh is curiously inserted between stomah and trivṛt, doubtless for metrical reasons. A similar distortion of the natural order of the words occurs in ii. 13 (asau, tṛtīyam savanam, lokah).

24. Other deities associated with Agni.

116. the Gāyatrī, the Ekavimśa (Stoma)², the Rathamtara chant and the Vairāja chant^a, the Sādhyas and the Āptyas with the Vasus^b (belong to the sphere of Agni).

यञ्च साम hm¹r, यञ्च सांध्यं b, यञ्च साध्यं fkr².— प्राप्याश्च hm¹r⁸r⁴r⁵b, प्राप्याश्च fk, प्राप्यश्च r.

- a See 115, note a. b These three groups take the place of the general statement of the Nirukta vii. 8 (the divine groups of the first sphere), but none of these three groups belongs to the terrestrial region according to Naighantuka v. 5, 6.
- 117. With Indra and the Maruts^a, with Soma and Varuna, with Parjanya and the Seasons, and with Visnu^b he shares praise.

वर्णेन hdrfk, वर्णस b.

The Maruts are not mentioned in Nirukta vii. 8, but only Indra, Soma, Varuṇa, Parjanya, Rtavah as deities sharing praise with Agni (asya saṃstavikā devāḥ). b According to Nirukta vii. 8 Agni shares only sacrifice, but not praise in the RV. with Viṣṇu (āgnā-vaiṣpavaṃ havir, na to rk saṃstavikā dafatayīṣu vidyate). See Roth, Erläuterungen, p. 104.

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118. This same Agni shares sovereignty with Pūṣan and with Varuṇa. One who knows the essential meaning (of the formulas) should connect be the deity (and) the oblation by means of the formulas.

पूर्व्या च hr, पूजा च m¹, पुंखा च r^5r^7 , पुंखो च fb, पुंशच kr^2 .—संयोवयेद् r^1r^4 , संसूयते hdm^1rbfk .—हिंद: hm^1rb , वि: f, विद्: k, विदु: r^2 .

This probably alludes to the remark in Nirukta vii. 8 (similar to that regarding Viṣṇu: see above, 117, note b), that Agni-Pūṣan share an oblation, but not any invocation in the dual (āgnāpauṣṇaṃ havir, na tu saṃṣtavaḥ). Yāska, however, quotes the verse RV. x. 17.3 as invoking Agni and Pūṣan separately (vibhaktistuti), though not in the dual. b Though the MSS. of both A and B read saṃṣtūyate, and only r¹r⁴ saṃyojayet, I have chosen the latter reading, as it is impossible to construe the former. I assume saṃṣtūyete to have been an early gloss meant to explain saṃyojayet, and to have been substituted for the word in later MSS. in the form of saṃṣtūyate. I take the meaning of the line as given in the text to be as follows: 'one who knows the true meaning of the formulas should connect dual divinities in such a way with an oblation by means of formulas that they not only share the oblation, but share praise (saṃṣtūyete).' I construe saṃyojayet with the two accusatives devatām and havtḥ (cp. ii. 20, saṃyag vijānan mantreṣu taṃ tu karmasu yojayet).

119. Even though (a god) be not praised along with (another in the dual), one and the same oblation is (occasionally) offered (to both)^a. The bringing of the gods, as well as the taking of the oblations (to them)^b,

असंजुतस्वापि hdm1 bf, असंजुतस्व वि k, असंजतस्वापि r, असंकुतस्वापि r1r4.—सती hrb, तती kr4(r2?).—इविरेज br, इविरेज hm1r3, इविरेज fkr2.— निरम्त h, निरम्पत m1dbrfk.—वहनं इविषा h(वहनं च हविषां Nirukta vii. 8), वहनं इविषा m1, इविषां वहनं bfkr, हविषो वहनं r1r4.

a. This doubtless alludes to Yāska's remarks in Nirukta vii. 8 as to Agni-Viṣṇu and Agni-Pūṣan having a combined oblation, but not combined praise (saṃstava). The writer means that a combined oblation is offered to deities whose praise is combined; but even when combined praise of them cannot be found, a combined oblation may be offered them. With regard to Agni-Pūṣan, Durga remarks: mṛgyam udāharaṇaṃ yena saṃstavaḥ.

b This line 119^{cd} (devatāvāhanam) in all the MSS. comes before 118^{cd} (devatām artha^o). It was probably transposed by an oversight in the archetype owing to the beginning of both lines being identical (devatā^o). That it originally came before 120^{cd} (karma dṛṣṭe ca) is both evident in itself, and is proved by Nirukta vii. 8, on which the two lines are clearly based: athāsya karma vahanaṃ ca haviṣām ārāhanaṃ ca devatānāṃ yac ca kiṃ cid dārṣṭtviṣayikam agnikarmaitat.

120. is his activity, and whatever moves within the ken of vision (is connected with that activity). Thus the whole of this great group contained in the Agni of earth has been stated.

दृष्टे च hm¹rfk, दृष्टे तु r¹r⁴, दृष्टेषु r⁵r⁷, दृष्टेषु b. The line being clearly a paraphrase of the phrase used in the Nirukta vii. 8 (yac ca kim cid dārṣṭiviṣayikam agnikarma), the original reading was probably dṛṣṭeś ca or dṛṣṭes tu (viṣaye).—पृथिव्यव्याख्यो hrf, अन्या-स्थो k, अव्याख्यो b.—The end of the varga is here marked by २४ in hdm¹ bfk.

^a That is, one of Agni's activities is to make objects visible. Cp. Roth, Erläuterungen, p. 104: 'und alles was sich auf das Sehen bezieht fällt unter seine Thätigkeit.'

25. The group of deities of the middle sphere belonging to Indra.

121. Now the group of the middle sphere belonging to Indra follows here, (including) the celestial cars and the group of the Apsarases.

चर्चक्रो m¹d, यसेव्हो hr, खा: खेद्रो f, यासेव्हो k, यस्तेव्हो br¹r⁴.—गण: सो ध्यम् hdr, गण सो धम् b, गणो यम् f, गणो यः म् k.—गण्याप्यस्यां hdm¹r³r⁵r७, गन्धवी-प्यस्यां bfk, गन्धवीप्यस्य r¹r⁴.—The evidence of the MSS. points to °प्यस्यां as the original reading. The alteration of गण्या॰ to गन्धवी॰ would easily suggest itself, and then the gen. pl. would naturally be changed (as in r¹r⁴) to the nom. for the sake of the construction.

- 122. In Indra a are contained Parjanya, Rudra, Vāyu, Brhaspati, Varuna, Ka, Mrtyu, and the god Brahmanaspati;
- * The deities of the middle sphere enumerated in this and the following seven slokas (122-129) are identical with those contained in Naighantuka v. 4, 5. The order is, however, considerably diversified here, and two deities are added (Sītā and Lākṣā).
- 123. Manyu, Viśvakarman, Mitra, Kṣetrapati a, Yama, Tārkṣya, as well as Vāstoṣpati, and also Sarasvat are here;

सन्तुच hr (सन्तु: Naighantuka v. 4), अनुच m¹bfkr²r⁵.— यन ह hm¹rbfk, तच तु r¹r⁴.

* Kṣetrasya patiḥ in Naighantuka v. 4.

124. Apām napāt and Dadhikrā, then Suparņa, Purūravas, Rta, Asunīti, Vena; in his sphere (āśraye) also is Aditi;

द्धिकास hm^1r , द्धिकास r^3 , धनकास b, द्धिका स $r^1r^4r^5$, द्धिक fk.—वेनस hm^1rf , वेनस्k, वेनस r^4 , वेन b.—तसीतसाश्रय r^1r^4 , तस तसाश्रय b, तथेन्द्र स्त्रयो hdm^1rfk , तबदुस स्त्रयो r^5r^7 . Though the weight of the MS. evidence seems to favour

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तथेबुस स्त्रियो, I have preferred तस्त्रितसाम्रये because (1) Indu occurs in the next śloka but one, where there is no trace of a corruption, (2) स्त्रिय: are not mentioned in Naighantuka v. 4, 5; (3) शत्र्ये could easily be corrupted to स्त्रियो, especially in juxtaposition with खिद्ति:, the latter being the first of the सध्यस्थाना स्त्रिय: (see Nirukta xi. 22); (4) तस्तिस्थ could have been corrupted to तथेंदुस.—With regard to the expression तस्ति-स्थान्रयेऽदिति: cp. ii. 10 तस्त्राम्यये सर्ख्यूस.

125. and Tvaṣṭṛ and Saviṭṛ, Vāta as well as Vācaspati, Dhātṛ and also Prajāpati, and those who are called Atharvans;

वाती hm 1 br, वाची r 1 r 4 , omitted in fk. — चैव श्रयवाण्य bm 1 r, चंवार्यवाण्य fb, चैव वार्यवाण्य kr 2 .

126. and so also the Falcon, and Agni, as well as she who is called Ila; Vidhātr, Indu, the Dragon of the Deep, Soma, the Dragon, and the Moon;

श्चनश्चित्रम् r¹r⁴, सनश्चित्म् b, भृगवश्चित्म् hm¹rfk, each group of MSS. thus showing both readings (as above in 124). But भृगवः is improbable, because (1) the name occurs below (128); (2) श्चिन would then be the only name in Naighantuka v. 4, 5 omitted in this passage of the BD. (122-129). भृगवः has probably come in here owing to the frequent juxtaposition of the name with श्चर्यनाणः.—श्विश्च hm¹rbfk, श्चापश्च r² (r¹?)r⁴.—तथेळा चैन या खूता hdm¹, तथेलाश्चन या खूताः b, तथेला चैन याः खूताः r, तथेलाश्चन या खूताः fk (the ल in f looks like त्स, k has त्स).—विधातेन्द्र् hm¹r, निधातेनुर् b, निधातेनुर् f, निधानेनुर् k.—The end of the varya is here marked by २५ in hm¹bfk; but in d the २५ follows the number of the preceding śloka, २५ (= १२५).

26. Deities and deified objects belonging to Indra's sphere.

127. and the divine Viśvānara, and the group of the Rudras is praised with (him), the Maruts, as well as the Angirases, and the Fathers together with the Rbhus.

च ने hm¹rb, चैद्य kr²r².—देवी बद्राणां r¹r⁴, देवो ब्एणां b, देव मृतृणां k, देव च्छ्रम्णां h dm¹fr. If च्छम्नां were read, the Rudras, occurring as they do in Naighanṭuka v. 5, would disappear from the present passage of the BD. altogether. The names in the Naighanṭuka occur in the following order: मवतः। च्हाः। च्छमदः। चितरः। Hence both Rudras and Rbhus are to be expected in the present śloka.—चर्नुसि: hm¹r, चतुसि: d, च चिस: b, चैदिस: fk. The Rbhus, not the Rtus, occur in Naighanṭuka v. 5. चर्नुसि: was doubtless changed to चर्नुसि: on account of the reading च्छम्णां in the preceding line. The words सद्तस्नुसि: सह occur at the end of a line in Rgvidhāna i. 9. 4.

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128. Rākā, Vāc. Saramā, and the Aptyas, the Bhrgus, Aghnyā, Sarasvatī, Yamī, Urvašī, Sinīvālī, Pathyā, Svasti, Usas, Kuhū;

सरमाप्राञ्च hm1rfk, सरमाप्राञ्च r5, सरमालाच b.—चन्वर्वश्री hm1r, यन्त्रचेत्रि। (probably meant for क्सी) f, यथर्डिस k, यक्तर्डिस b.

129. Earth, Anumatī, Dhenu, Sītāa, Lākṣāb, likewise Go and Gauri, as well as Rodasi; and he (Indra) is the husband of Indrani.

सीता बाचा hdm1fr2r3, सीता बचा b. सीता बाच्चा k. सीतेखाखा r. बीदीचे(ला) r1r4 (cp. ii. 84).— तथैव hm1r2r3fb, तथै च k, हितिस r1r4.— चैव द्क्राखास्व hm1r, विंद्रायखाञ्चेष f, चैवेंद्राखाञ्चेष kr², चैवेद्राखाश्चेवेष b.

- a Sītā and Lāksā are the only names in the above passage (122-129) not found b See below, ii. 84 (also Ārṣānukramaṇī x. 102), and viii. 51. in Naighantuka v. 4, 5.
- 130. The metre Tristubh a and Pankti and the middlemost of the worlds and the middle (i. e. midday) pressing (of Soma), one should know, (belong to his) sphere among these same (gods);

एतेष्वेवात्रयो hdm1r, एतेष्वेवात्रये fkr2r7, पतस्वात्रये b.

- a The statements of this and the following sloke are based on Nirukta vii. 10: athaitanindrabhaktini : antariksaloko mādhyamdinam savanam grīsmas tristup . . bṛhat sāma, and vii. 11 : hemantah panktih . . śākvaram samety antariksayatanani.
- 131. and the two seasons, Summer and Winter, and the chant which is called Brhat, and the chant which, Sakvara by name, is sung in the Sakvarī verses a.

चतु च hrfk, ज्ञत व b. चुहत् bfkr, बृहत् hd. — सहीतं hrfk, बृहीतं b. — साक्षरस् hr fk, nead b.—The only MSS. accessible to me which, in accordance with the usage of Vedic works, repeat the last words of the adhyāya, are b and f. Whether any of the MSS. used by Rajendralala Mitra follow this practice, I have no means of ascertaining. Nirukta, Erläuterungen, p. 15, last paragraph.—The end of the varga is here marked by 36 in bdfkm1. The last sloka is numbered 939 in hd. It should be the same in r (instead of 930); the error is due to e9 being repeated after sloka e2.

^a Cp. Durga on Nirukta vii. 10, 11, Bibliotheca Indica ed., vol. iii, p. 364.

1. Deities of Indra's sphere.

1. Śākaṭāyana, moreover, says that to him (Indra) belong (asyaāśrayau) two Stomas, (viz.) that which is called the fifteenfold (pañcadaśa), and that which is three times nine in number (trinava)².

द्यी $hr^3m^1bfr^2r^5$, ती r.— आत्रयी hm^1r , आश्र्य b, आचयत् (साकमूनयः) f. The line r^{ab} omitted in k.—यञ्च hm^1r b, यस्र fkr^2 .— संस्थ्या hm^1r , संस्थ्या fk, संस्था f

- ^a The statement that the Pancadasa Stoma and the Trinava Stoma belong to Indra's sphere is also made in Nirukta vii. 10, line 1, and 11, line 5 respectively.
- 2. He is praised in combination (saṃstutaḥ) with Pūṣan and Viṣṇu and Varuṇa, and with Soma, Vāyu, Agni, Kutsa, as well as Brahmaṇaspatia;

चैव hm1r, चैक b. In place of संजुतसीय पूष्णा f has वृश्विष्मा, and k वृश्विष्मा (sic).

- a All the ten deities stated here, and in the following sloka, to be praised with Indra are enumerated in the same sense in Nirukta vii. 10 (lines 3, 4): atha gsya samstavikā devāh: agnih somo varunah pūṣā bṛhaspatir brahmanaspatih parvatah kutso viṣṇur vāyuh.
- 3. with Brhataspatia as well as (with him) who is Parvatab by name. They say that in some praises certain (gods) are praised as incidental c.

वृहतस्वितना चैव hdm¹r³br⁵, वृहस्वितना च तथा r, स्हस्वितना चैव f, स वृहस्वितना चैव f, स वृहस्वितना चैव kr². As MSS. of both families have the reading वृहतस्वितना (following Yāska's etymology वृहतः पाता Nirukta x. 11) it must be original (cp. R's variant in the next pāda). The त having dropped out in some, a syllable was added at the end in one variant (r) and at the beginning in another (kr²).—जाखा बखापि पर्वतः hdm¹r³B, वृहतस्वि व पितः r(=r¹r⁴i).—कासुचिल्लेचिदित्याङ्कर् hm¹r, खासुचिल्वेचिदित्याङ f, जासुचिल्लेपुचिद्विखाङ k, काद्वित्विचिदित्याङ hm¹rfk, जाता b, जातः r¹r⁴.—जाताः hm¹rfk, जाता b, जातः r¹r⁴.—जाताः

- a Brhataspati is doubtless meant as the etymological equivalent of Brhaspati (see critical note).
 b Cp. below, iv. 5, where Parvata is explained as representing Indra's bolt (vajra).
 c Nipātāḥ is here used like nipātinaḥ; cp. Nirukta x. 13: kāś cid (devatā) nipātabhājaḥ.
- 4. And the god Mitra is frequently praised a in the sacred text (śrūyate) with Varuṇa, Soma with Rudra and Pūṣan, and again Pūṣan with Vāyu b;

BRHADDEVATĀ ji. 5—

मिनस A, मिनसु B.—श्रूयते hdm1r3r5r7, श्रृयते b, यते fk, खूयते r.—सहासकत् all MSS. (cp. R, note 3), सहा: सक्षत् r.—पुन: पूषा च वायुना m1rfk, पु: पूषा च वायुना hd, पुन: सखा च वायुना b.

- a That is, in Indra's (middle) sphere: cf. Roth, Erläuterungen, p. 105. The statement about these five couples being praised together, follows Nirukta vii. 10: athāpi mitro varuņena saṃstūyate pūṣṇā rudreṇa ca somo gninā ca pūṣā vātena ca parjanyaḥ.

 b In associating Vāyu (not Agni) with Pūṣan the BD. here agrees with the shorter recension of the Nirukta (vāyunā ca pūṣā: Roth, p. 201), while the longer recension (as quoted in note a) associates Agni with Pūṣan: see Roth, Erläuterungen, p. 105, note 3.
- 5. and Parjanya with Vāta. Elsewhere, however, he (Indra) is here and there (kvacit), in these stanzas, hemistichs, verses, (or) hymns (of the Rg-veda) as a whole, distinguished (as the deity).

वातेनेव च hm¹r³, बातेनेव तु r, पातिन चैष fkr²r⁵, वातेवतेव b.—त्यच वै क्राचित् hm¹r³r⁵r⁷, वे क्राचित् br, वे क्राचित् fk.—रूप्येचेष तु hm¹rfk, सूतिप्येव तु r¹r⁴, सूति- ध्वेतेषु r⁷, सूतिप्ये नु b.

6. Now the taking up a of moisture is his function, and the destruction of Vrtra, (and)—the prevailing feature (prabhutvam) of (his) praise—the complete accomplishment of every (kind of) mighty deed b.

रसादानं hdm1rbfk, रसदानं r1r4.—कर्मास्थ hm1rfk, कर्मा स्थाद् b.—सुति: hdm1r, सुति b, सुत: fk.—प्रमुलं hrbfk, प्रभूतं m1.—The end of the varga is here marked by q in bfkm1d.

a One would at first sight be inclined to favour the reading of r^1r^4 rasadānam: cp. Nirukta vii. 10: rasānupradānam, 'the giving back of moisture,' while rasādānam is there stated to be the function of the Sun (see below, 19). But the reading of the text, rasādānam, occurring in MSS. of both families, is supported by BD. i. 68, where it is said of the middle Agni (Jātavedas) rasān. ādāya. varṣati; and in iv. 38 the function of (the middle) Agni is described as haraṇam. vāro visargam punar eva ca.

b This śloka is based on Nirukta vii. 10, where the three functions of Indra are stated to be the bestowal of moisture, the slaying of Vṛtra, and the accomplishment of every mighty deed: athāsya karma rasānupradānam vṛtravadho yā ca kā ca balakṛtir indrakarmaiva tat.

2. Deities of Surya's sphere: his three wives.

7. Thus Indra's group belonging to the middle sphere has been duly specified. Now learn the following group of the heavenly sphere (and) belonging to Sūrya.

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यः पर्सु dr, यः पर्सा fk, य पर्सु h, यपर्सु b, यस यसु r1. — गगः hdr, गता bfk.—बुस्थानस् hrfk, बुत्थानस् b.

8. The two chief gods a of that (group) connected with Sūrya are the Aśvins b; while Vṛṣākapāyī, Sūryā, and Uṣas are the wives of Sūrya d.

देवावश्विनी hrbfk, देवी लश्विनी r1r4. — वृषाकपायी all MSS., वृषाकपायि r (cp. R's note 2). — सूर्योषा: hrfk, सूर्योषा b. — पत्यः hrb, यत्नयः f, यत्नतः kr2, पतायः r1.

- 9. From that (heavenly world) they return hitherward a, reversed, in connexion with him (Sūrya). They call her Uşas before sunrise b, Sūryā when midday reigns c,

- a The words amuto 'rvān are doubtless suggested by Nirukta vii. 24: amuto 'rvāncaḥ paryāvartante with reference to the rays of the sun.

 b Cp. iii. 10: prāg udayāt, and vii. 121.

 c The expression madhyandine sthite also occurs in Rgvidhāna i. 9. 2.
- 10. but Vṛṣākapāyī at the setting a of the sun. In his sphere (āśraye) also are Saraṇyū, Bhaga, Pūṣan, Vṛṣākapi;

वृषाकपायी all MSS., वृषाकपायिं r.—सूर्यस तामेवाइस् r¹r⁴, सूर्यस सोनेवाइ bfr², सूर्यस सोनेवाइ k, सूर्यासकाले आङ hdm¹, सूर्यासकाल आङ: r.—तु विस्नुचि r¹, सु विस्नुचि r², खुति तिस्नुचि b, सुतिष्वृचि hdm¹rfk.— तस्याश्रये m¹br (cp. above, i. 124), तस्याश्रमे hr³, तस्याश्रये f, तस्याश्रयो k.—सरस्थूस hm¹r, सरस्थुस f, श्ररसंघ b, तसायुस k, तसापुस r².—वृषाकपि: hm¹rb, बृहस्पति: fkr².

^a Tu nimruci: this is a good instance of the B MSS. preserving, in a corrupt form, the undoubtedly original reading; of the agreement of an A MS. (r¹) and a B MS. (b) in preserving an original reading (cp. i. 126); and of A MSS. (in agreement with some B MSS., fk) showing a corruption in a seemingly correct form: statisty rci.

F

11. Yama, Vaiśvānara a, Viṣṇu, Varuṇa, Aja ekapād, and Earth (pṛthivī), and Ocean (samudra), the Gods, and the Seven Seers (saptarṣayaḥ);

विश्वानर: all MSS., विश्वानर: Naighantuka v. 6 as well as 5 (both celestial and atmospheric); the latter form occurs above, i. 127.—विश्व bfk (Naighantuka v. 6 वसूद्रः), वसुद्रास hdm¹r.—The end of the varga is here marked by २ in dbfk, but by ३ in hm¹.

^a For a similar discrepancy, cp. above, i. 110 (Narāśaṃsa and Nārāśaṃsa).

3. Deities of Surya's sphere (continued).

12. the Ādityas, the Hairy Ones a (keśinah), and the Sādhyas, Savitr with the Vasus, Manu, Dadhyañc, Atharvan, the All (gods) b, the Steeds (vājinah), the Wives of the Gods.

सविता hm1r, सद्देच b, सद्देव fk.—वसुनिर् hm1r, तसुनिर् b, वनुपृचिर् fk.—हथाहुः dr, दथाङ hm1fk, दथान b.

a In Naighantuka v. 6 both keśi and keśinah occur. Both may be meant by the prior member of the compound used in the text, keśi-sädhyāh. b Viśve is occasionally used in the Brhaddevatā for viśve devāh: see Index of Words, sub voce.

13. That a (heavenly) world, the third (Soma) pressing b, the Raivata and the Vairūpa chant (sāman), and the Rains as well as the Cold Season;

प्रसी तृतीयं सवनं लोकः r, खसी तृतीयं सवनं लोकाः hm1, जसी तृतीयसवनं खोकाः r1r4, प्रसी तृतीयः सवनलोकः b, जसी तृतीयः सवनलोकः b, जसी तृतीयः सवन लोस fkr2 (सर्वन f).—सास प्रm1r, सामा च hbfk.—शिशिरोऽय hrfk, शिशिरो य b.

a This and the next śloka are based on the following statements of Nirukta vii. 11 (lines I and 6):—athaitāny ādityabhaktīni: asau lokas tṛtīyasavanam varṣā jagatī saptadaśastomo vairūpam sāma and śiśiro 'tichandās trayastrimśastomo raivatam sāmeti dyubhaktīni.

b The order of the words in the text, asau tṛtīyam savanam lokah, in which all the MSS. agree, is a curious transposition, on metrical grounds, of the words of the Nirukta. A similar transposition is sometimes found in the case of pratīkas (cp. i. 57; iv. 122; v. 169).

14. and the thirty-threefold Stoma and that which in arrangement (klptyā) is seventeenfold; and the metre called Jagatī as well as the Atichandas metres.

य स्तोम: bfk, य: स्तोम: r, यत्स्तोमं r¹r⁴, य: सोम: m¹, य: सोम: hd.—कृत्या hm¹fk, कित्या b, अत्या d, कृत्या r.—°क्ट्स्स hdm¹r, °क्ट्स्स b, °क्ट्स सास r¹r³r⁴r², (तथा) इंद - चंदा (य) k.

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15. And what relates to Purusa, they say, is his (asya); now all this (universe: etat sarvam) is related to Purusa. Three gods are to be recognized as associated with him (etasya) in praise:—

चाइन् hm¹r, वाइन् k, वाइन् fb. — सर्वमेव तु hm¹r, सर्वमेव ह fkr², साचमेव तु b.—संखिवकास्त्रयः hm¹r, संखिवकास्त्र थे f, संखिवकास्त्रये k, सामविकास्त्रयः b.

a Cp. above, i. 73.

16. (viz.) the Moon and Wind (Vāyu) and that which is regarded as the Year (samvatsara)^a. Now some offer to him an oblation addressed to Sūrya and b Vaiśvānara.

धन संवत्सरं r¹r⁴, पंच संवत्सरं fkr², पंचसं वत्सरं hdm¹br.—किचित्तु hm¹rfk, विचेत् b.— जिनेपन्य⁹ hm¹bfk, निनेपत्य⁹ r, निनेपते r¹r⁴.—सीर्यवैश्वानरं hm¹bfk (Nirukta vii. 23, last two lines), सीर्च विश्वानरं r.— इनि: hdrfk, विदु: b.— The end of the varga is here marked by 3 in hdbf, by 8 in m¹, not at all in k.

a This line follows Nirukta vii. 11, line 3: candramasā vāyunā saņvatsareņeti saņstavaķ.

b Cp. Ṣaḍguruśisya on x. 88: sauryavaiśvānarīyam: sūryadevatyaņ vaiśvānaraguņāgnidevatyaņ ca.

4. Sūrya and Vaiśvānara a form of Agni.

17. For (the hymn) addressed to Sūrya and Vaiśvānara appears like a hymn of his (Sūrya's: tat-sūktam): (whether) a stanza, a hemistich, or a verse, or a couplet, or a triplet (is regarded).

तत्त्रुत्तव् hm1rfk, न कुत्तव् br1r4.—इव hrfk, इह r1r4.

- ^a Ry. x. 88; see Sarvānukramaņī and Sāyaṇa's introduction to that hymn; cp. also above, i. 100, 102, and Nirukta vii. 23 and 24.
- 18. But by that expression containing the word 'head'a (his) praise is apparent. Here the identity of Sūrya, Vaiśvānara, and Agni appears.

प्रवादिन hm¹r, प्रपादिन bfkr², प्रयोगेण r¹r⁴.—हृष्टा मूर्धन्वता m¹rb, हृष्टा मू - ध्वता hd, दिष्टा सूर्वता f, हृष्टा सूर्वता k.—सूर्यवैश्वानरामीनाम् kr, सूर्यवैश्वानरामीनाम् b, सीर्थवैश्वानराभीनास् hr¹r⁴m¹fr²r⁷.

- a Mūrdhanvatā: that is in RV. x. 88. 5, 6, where Agni is described as being the head (mūrdhā), or standing at the head (mūrdhan) of the world; cp. Nirukta vii. 27.
- 19. Now the holding a (harana) of moisture in that (celestial) world (amutra) also by means of (his) rays—this is (his) function:

wherefore all beings fail to distinguish (him) very clearly by the eye.

- a This word is probably meant to express the double phrase of the Nirukta (vii. 11): athāsya karma rasādānam raśmibhiś ca rasādhāranam, the taking up and holding of moisture with his rays.
- 20. Now distinguishing correctly in the formulas this distribution of these (three deities) which arises a from (their different) powers and spheres,

विजानन् r¹r⁴, विजानं b, विज्ञान hm¹k, विज्ञानं f, विज्ञाय r.

- a Vibhūti-sthāna-sambhavam, a bahuvrīhi, as in i. 104; but vibhūti-sthāna-janma in i. 96 is a dvandva.
- 21. Teaching, studying, and reciting a formula (addressed to them), a man attains to the sphere of, to identity of world (and) intimate union with, these same (gods).

अध्यापयन्नधीयां hm^1rfk , °यन्वीयां b. — सन्तं चैवानुकीर्तयन् m^1r , सञ्ज नेवानुकीर्त्तयं b, सत्यु चैवानुकीर्तयन् r^1r^4 , संच चैवानुकीर्त्तयत् fk (°यत् corr. to °यत् f), सन्ते चैवानुकीर्तयत् hd. — खानं hm^1r , खान bfk. — साजीक्यं r, साजीक्यं hdkf (सा° f), साजीक्य b. — एव गळ्ति Bhr^3m^1 , चिथाळ्ति r. — The end of the varga is here marked by g in $hdbfm^1$, not in k.

- 5. Five names of Agni. Derivation of Agni, Dravinodas, Tanunapät.
- 22. Now as to the hymns, the poets proclaim (in them) five names of Agni, twenty-six of Indra, and seven of Sūrya.

सूत्ताण hdm¹rbfk, सूतेषु r¹r⁴.—बङ्घिंशतिस् hdbr, श्रातिः f, श्राति m¹k.

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- 23. The separate explanation, based on the function^a (of the god), of each of these here, do ye listen to as duly stated by me in its entirety.
 - a With pṛthan-nirvacanam karmajam cp. vibhāgam vibhūti-sthāna-sambhavam in 20.
- 24. Because he was born at the beginning (ag-re) of beings, and because he is a leader (agra-nī)^a at the sacrifice, or (because) he unites (his) body (angam sam-nī)^b, he is praised by sages under the name of 'Ag-ni.'

चार्थि hm¹r, खर्थारे bfk.—खंनयते m¹fk, समयते hrb, सन्तिष्ठते r¹r⁴.—वांगं hdm¹, जानं fk, जांगं b, चार्थे r¹r⁴.

- ^a These three etymologies are practically identical with those of Nirukta vii. 14: agraņīr bhavati, agraṃ yajñeṣu praṇīyate, aṅgaṃ nayati saṃnamamānaḥ; cp. above, i. 91. ^b Saṃ-nayate is doubtless meant to correspond to Yāska's nayati saṃ-namamānaḥ.
- 25. Kutsa a observing the action by which he bestowed b dravina c—wealth or d strength—proclaimed him as Dravino-das (1).

वापि hm¹rfk, वा b, चैव r¹r⁴. — प्रायक्श्वेन r, प्रायक्श्वेन f, प्रायक्श्वेन hdm¹, प्रायाद्वेन k, प्रयक्श्वेन br¹r⁴: cp. RV. i. 96. 8 प्र यंसत् (indicative acrist in form, but injunctive in sense).

- In RV. i. 96. 8. The \bar{a} in the majority of MSS. seems decisive in favour of prāyachad as against prayachad. Cp. Nirukta viii. 1: dhanam dravinam ucyate ... balam vā dravinam.

 d Though vāpi gives one syllable too much to the line, it is probably original, as the rhythm at the end of the pāda is normal $(u--\cdot)$, the two syllables at the beginning (dravi-) taking the place of one long one. For analogous irregularities in the Mahābhārata, see Hopkins, The Great Epic of India, p. 52.
- 26. This (terrestrial) Agni is Tanunapat (2). For that (celestial) Agni is tanu from tanana (extending): from him the middle (Agni) was born, then from the middle one, in (his proper) place, this (terrestrial) one ².

तननात्तनुः fr, ततनात्तनुः m¹, तनना तनुः k, तनात्तनुः b, ततरात्तनुः h, तपसा तनुः r¹r⁴.—जित्ते hm¹r, यज्ञे bfk.—सानिऽयं hm¹r, सानोऽयं f, सानोऽयं kr², यव b, यसीव r¹r⁴.—The end of the varga is here marked by **u** in hdm¹bfk.

a Cp. below, iii. 64.

6. Narāśaṃsa, Pavamāna, Jātavedas.

27. The poets call an immediate a descendant (*prajām*) grandson (*napāt*), and this (terrestrial) Agni is the grandson b of that (celestial) one; hence he is Tanūnapāt.

ज्ञनन्त् i hbr⁵ r⁷ fk, जनन्त्रं dr.—हापखनः hrb, हापाखनः m¹, धूपखनः fk.—जञ्जूख hm¹r, ज्ञासुच्य b, जासुच्य r², जानुच्य fk.

- a This expression is borrowed from Nirukta viii. 5: napād iti anantarāyāh prajāyā nāmadheyam. 'Next after a son' is evidently the meaning here of anantara. b Yāska also explains Tanūnapāt as a 'grandson,' but in a different sense (cow, milk, sacrificial butter), as the word, according to him, designates the ājya. He also quotes S'ākapūni's divergent explanation of Agni as a 'grandson' (atmospheric waters, plants, Agni).
- 28. Because he is individually (*pṛthaktvena*) lauded (śaṃs) by men (nṛ) a combined at the sacrifice, therefore poets praise this (Agni) as Narāśaṃsa (3) in Āprī hymns.

पृथक्तिन hd m¹f, पृथक्तिन kr, पृथक्तिन b.—समासैनु hr³fm¹kr²r⁵r⁷, समसैनु b, समसेन r.— यक्खते m¹bfk, यक्खसे hd, यक्खते r, यहाखते r¹r²(r⁴?).—नार्नः hdm¹rbfk, सूर्यः r¹r⁴.

- ^a This is evidently based on S'ākapūṇi's explanation of Narāśaṃsa as Agni (Nirukta viii. 6): naraiḥ praśasyo bhavati. Kātthakya's explanation of Narāśaṃsa as sacrifice (yajña) is given below, iii. 2.
- 29. And again because the terrestrial Agni purifies (punāti) this universe, therefore he is praised by hermit seers as (the Purifier) a Pavamāna (4).

पुनाति hr. पुति b, बानाति fkr².— य च hm¹r, य च fkr², प्यनः b.— वेखानसर्धि-सिक्षेन hm¹r, वेखोनसरिपिसिक्षेन b, वेखानस ऋषिक्षेन r², वेबानस ऋषिक्षेन k, वीवा-नसक्षपिक्षेन f. This sloka is omitted here, but added after 31, in a somewhat altered form, by r¹r⁴.

a Cp. above, i. 66.

30. Again, because when born $(j\bar{a}ta)$ he knows (veda) beings, he is spoken of as Jātavedas (5), and because he became one in whom knowledge $(vidy\bar{a})$ was produced $(j\bar{a}ta)$, or (because) when born $(j\bar{a}ta)$ he knows (adhi-vetti) wealth;

जातवेदाथ बाध्यते hm^1rfk , जातं वेदाध विद्यते b, जातेर्वदाध विद्यते r^1r^4 (cp. i. 92).—यद्यैष hm^1kr , यद्यैष b, यद्वैष r^1r^4 .—जातविद्यो hm^1r , जातविद्यो bfk, जातं विद्यो $r^1r^4r^7$.—वित्तं $hr^3m^1br^2r^6$, वित्त f, वित्त f, वित्त्वा f.—धिवेत्ति वा f^1r^4 .

31. or because when born $(j\bar{a}ta)$ again and again he is known (vidyate) by all beings, therefore he, as the Indra of the middle part (of the universe)^a, is praised as Jātavedas^b.

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जातः hm¹r, जातं k, जातां bfr¹r⁴.—सध्यसगिन्हो hr³m¹bfkr², सध्यसगिन्हो r.—After this (31) śloka, r¹r⁴ add 29 in the following modified form:

पुनाति यदिदं विश्वं ह्येबोऽिनः पार्थिवोऽप्सु सन्। वैखानसाश्रितेखसात्पवसान इति सुतः॥

The end of the varga is here marked by & in hbfk, not in m1.

and jātair vidyate, the former being identical with the fourth given in i. 92, jāto vidyate and jātair vidyate, the former being identical with the fourth given in ii. 30, 31. There are thus five which correspond more or less to the five given in Nirukta vii. 19: three of these, jātavidya, jātavitta, jāte jāte vidyate, are followed by the second, third, and fourth in the above two ślokas (30, 31), another, jātāni veda, is partially followed by the first, while the fifth, jātāni . . enam viduh, is followed by the second in i. 92 (jātair vidyate).

7. The twenty-six names of Indra: Vāyu, Varuņa, Budra, Indra.

32. But because he, in a most subtle form, abides in the air as the one pervading $(vy\bar{a}pya)$ the three (worlds), the seers adoring (him) by reason of this function, called him $V\bar{a}yu^a$ (1).

यत्तु चीन् hfr, यत्तू चीन् m¹, य तु चीन् k, यन्तु चीन् br²r⁵, यत्तन्वा r¹, यन्तन्वा r⁴.— र्चन्तः hm¹r, र्चन्त b, र्चतं f, र्चनो r³kr²r⁵r⁷.

- ² Vāyu comes first in the Naighanṭuka (v. 4) in the list of the deities of the middle sphere: cp. Nirukta x. 1, and Roth, Erläuterungen, p. 134. Twenty-three of these twenty-six names (the first eight in the same order) occur among the thirty-two of Naighanṭuka v. 4, the three others appearing in Naighanṭuka v. 5. Cp. above, i. 122–129.
- 33. But because with concrete moisture he alone covers (vinoti) a these three (worlds), the singers in their praises speak of him, by reason of this faculty, as Varuna (2).

चीणीमान्यावृणोविको hm1rbfk, चीनिमानावृणोक्षोकान् r1r4. — तयैनं bfkr, तेनैनं hm1. — ग्रात्या hrbfk, प्राइ: m1. — हपस्थनः hm1rb, पस्थनः f, पराय च k, तु कार्वः r1r4.

- a This follows the etymology of Nirukta x. 3: varuno vrnotīti sataķ.
- 34. Because he roared (arodit) a in the air, giving rain with lightning to men, therefore he is highly praised by four seers as Rudra (3).

खरोदीड् hm¹rfk, रोख्यह् r¹r⁴.—वियुद्धष्टं ददनृणाम् hm¹r, वियुद्धिमदानुणाम्

fk, विवुदृष्टिरहातृणाम् r^1r^4 . — इत्यनिसंजुतः hm^1rk , (ज्)ह्रत्युनिसंजुतः f, एत्यनिधीयते r^1r^4 . — This śloka (34) is omitted in b.

- This is one of the etymologies of Rudra given in Nirukta x. 5: yad arodīt tad rudrasya rudratvam iti hāridravikam. Yāska remarks that the name may also be derived from the root ru.

 b Cp. vātavṛṣṭi, 'rain with wind.'

 That is, by Kaṇva (i. 43), Kutsa (i. 114), Gṛṭsamada (ii. 33), and Vasiṣṭha (vii. 46).
- 35. And having become the established (source of) life of the four kinds of beings, he rules (*īṣṭe*) over this universe; therefore he has been named Indra (4).

ईष्टे hd, इष्टे m¹r, इति fb, इति k.—सर्वस्थ hm¹r, सलस्थ fk, सञ्चंस्थ b.—स स्नृत: hm¹ rbf, संस्कृत: k.—Sloka 35 comes before 32 (that is, at the beginning of the varga) in bfk. It is omitted in r¹r⁴.

36. Because he, associated with the Maruts, at the (proper) time bursts open $(drn\bar{a}ti)$ refreshment $(ir\bar{a}m)^a$ in the sky, accompanied with great roar, therefore the seers called him Indra.

द्रां द्रणाति hm¹rb (=Nirukta x. 8), द्रा द्रांति r¹r⁴ (द्रां द्रांति is the second derivation in Nirukta x. 8), द्वां द्रणाति f, द्वां द्रणाति k.—ज्ञुवन् hrb, ध्रुवस् fk.— द्वेण hm¹rb, रौर्वेण fk.— The last pāda in m¹ is तेनेन्द्र द्ति स क्युत: repeated by mistake from the last sloka.—The end of the varga is here marked by 9 in hm¹bf, not in k.

a This is identical with the first of several etymologies given in Nirukta x. 8.

8. Parjanya, Brhaspati, Brahmanaspati, Ksetrasya pati, Rta.

37. Because he alone endows (prārjayati)² this earth at the (proper) time with moisture produced from the sky, therefore the seers Atri b and the son of Urvasī o (Vasiṣṭha) speak of him as Parjanya (5).

यदिमां hm¹, यदिमा fk, यहिंमा b.— प्रार्वयत्येको hm¹, प्रार्वयत्येष fk, पार्श्वयत्येष b.—चर्षी hdr, चार्षी r¹r⁴, च सुषी f, चर्षी b, चर्षिस m¹.

a The four etymologies of Parjanya given in this and the following sloka are identical with Yāska's in Nirukta x. 10: parjanyas tṛper ādyantaviparītasya tarpayitā janyaḥ, paro jetā vā janayitā vā, prārjayitā vā rasānām.

b As composer of the Parjanya hymn, v. 83.
c Vasistha, several times thus referred to by his metronymic (e. g. ii. 44, 156; iii. 56; cp. v. 149, 150), is the author of the other two Parjanya hymns, vii. 101, 102.

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38. Because he gladdens (tarpayati) the worlds, and because he is genial (janya)—friendly to the people (jana)—(or because he is) a supreme (para) conqueror (jetā) or generator (janayitā), therefore (Kumāra) Āgneya a sang (of him as Parjanya).

तर्पयत्येष यस् hm1r, तर्पयंतिष्वयं fk, तर्प्पयथंषयं b.—सोकाज् hfk, सोकान् m1r, सोकां b.—परो जेता hm1rb (Niruktax. 10), पुरो जेता fkr2.—यदापेयस्ततो bfk, यदावियस्ततो $m r^3 m^1$, यद्वाचियसुतो m r, यद्वाचियासुस्ततो m h, यद्वाचियासुतो m d.m -38 is omitted in $m r^1 r^4$.

- As the alternative author of vii. 101, 102: cp. Ārṣānukramaṇī on those hymns: agnipuirah kumāro vā vasistho vā svayam munih, and Sarvānukramanī: ete kumāra āgneyo 'paśyad vasistha eva vā vṛṣṭikāmah.
- 39. Because he protects (pāti) the two great (bṛhat) worlds, the middle and the highest, he is, by reason of this great function, lauded as Brhaspati a (6).

वृहता hm1r, वृहन्ति fkr2, दृख b.—॰तिरीखितः b, ॰तिरितीखितः hdm1r, ॰तिःरी-खिततः f, °ित द्तीरितः k.

- Cp. Yāska's etymology (Nirukta x. 11): brhaspatir brhatah pātā pālayitā vā; brhatah being explained by Durga as mahato asya jagata udakasya vā. Cp. ii. 3: bṛhatas patinā.
- 40. Speech is Brahma and truth is Brahma, this whole world is Brahma; therefore Saunahotra a (Grtsamada) praising sang (of him) as protector (pātāram) of Brahma b (i.e. as Brahmanaspati, 7).

वाग b, वाक hm1rfk. — पातारं hm1r, पानानां fk, पातीमां b. — ब्रह्मणस् hm1r, ब्राह्मणास् fb. — °होत्र खुवज् h, °होत्रः खुवन् r, °होत्र खुवं b, °होत्र खुवन् m1, °होत्र खनं fk.—This śloka (40) omitted in r1r4.

b Nirukta x. 12: brahmanaspatir brahmanah pātā vā pālaa In RV. ii. 23-26. yitā vā.

41. Because he entered into the earth (kṣitau) a at the (proper) seasons, distributing food to the nations b (ksitibhyah), therefore Vāmadeva c, praising (him), calls him 'Lord of the Field' (8).

अमें hm1, अंग d, अनो r3, चपां r. The reading of 41ab in the text is that of hdm1r (presumably r3, as r1r4 omit this line here); this form of the line is added by bfkr2r1r4 after 60ab (see v.r. there), instead of it bfk, and in addition to it r (= r2; omitted in r3r5), have here-

ददाति यदुसनात्ती चित्रे थ वर्ष पुनः । bfk द्दाति यदि सङ्घेचे त्वृतावम्बर्ज पुनः । r

II.

which probably represent-

ददाति यद्वसन् चेने लृतानम्बर्धं पुनः।

वासदेव hm1bfk, वासदेव: r, पाकदेव r1r4.

- ^a Nirukta x. 13: kṣetrasya patiḥ: kṣetraṃ kṣiyater nivāsakarmaṇas, tasya pātā vā pālayitā vā.

 ^b The amended form of this line as found in some of the MSS. (see critical note above) would mean: 'because dwelling in the field he again in due season gives rain.'

 ^a In RV. iv. 57.
- 42. Because he declared him who, connected with the middle world, is to be seen by the mind (only), with truth (to be) in truth (satya)^a, the same (Vāmadeva) praised him as Rta ^b (9).

सनसेमं hm¹bfkr¹r⁴, सनसेयं r², सनसोमं r³.—तु यहू ऋं hdr, तु यहू ऋं m¹b, वु आहू ऋं fkr², इसं हुऋं r¹r⁴.—ग्रंसत् hm¹fr, सग्रत् k, संसं b.—सखेन खंखे वै hrb, सखेनं संखे वै f, सखेन संखे चे k, सखे सही च m¹.—स एव hm¹rbfk, य एव r⁵r².—°नृतस् hm¹rbfk, • नृषि: r¹r⁴.—The end of the varga is here marked by ⊏ in hdm¹bfk.

Rta is explained in Nirukta iv. 19 as satyam vā yajāam vā. Cp. also Sāyaṇa on RV. iv. 23. 8.

b RV. iv. 23. 8 (in illustration of rta) is commented on by Yāska in Nirukta x. 41: cp. Roth, Erläuterungen, on this passage.

9. Vāstospati, Vācaspati, Aditi, Ka, Yams.

43. And by his magical power he abides in the air with internal moisture a shed with thunder: hence he (Vāmadeva) again b spoke of him (as such in) 'the call of Rta' (rtasya ślokah).

रवेणानारसै: चित्रै: hdm¹r, रवेणानारसे चित्रे b, रवेनातरसे चित्रे fk, रसं चित्री रवेणानारसे चित्रे fk, रसं चित्री रवेणानारसे चित्रे fk, एसं चित्री रवेणानारसे चित्रे fk, एसं चित्रे के — ज्ञतस्य स्वेश hm¹rb, च्यास कोन्ने k.— इतिष्ठ hm¹rb, इतिषा fk.— पुनर्श्वनं hm¹rb, पुनर्श्वनं f.

- with reference to the meaning 'water' (Nirukta ii. 25: rtam ity udakanāma); cp. below, ii. 50.

 That is, first in the sense of 'truth' (satya), now in the sense of 'water' (i.e. cloud-water, lit. 'internal fluid': antārasa).

 RV. iv. 23. 8°: see Nirukta x. 41.
- 44. But because (being in the) middle (sphere) he granting an abode (vāstu) to the world, protects a (it), therefore the son of Urvasī (Vasistha) proclaims him (to be) Vāstospati (10) in four (formulas) b.

प्रयक्ष्, प्रयक्ष् hd, प्रयक्ष् m¹, प्रयक्ष b, प्रयक् fk.—अध्यमः स hdm¹, अध्यमस

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bfkr (cp. critical note on i. 92 : jātaķ san and jātasya).—वासीव्यति hdr, वास्तीः प्यतिः k, बास्तीप्पति f, वास्तीः पति b.

- A Nirukta x. 16: vāstospatir: vāstu vasater nivāsakarmaņas, tasya pātā vā pālayitā vā.

 B RV. viii. 54. 1-3, 55. 1. Caturbhih, here and in some other passages of the BD. (see Index of Words), refers to stanzas, not hymns. Mantraih is perhaps to be supplied here, not rgbhih: but see vi. 41, where rgbhis caturbhih actually occur in juxtaposition.
- 45. Since the Vedas are learned with speech (vāc), (and) the metres there (are recited) with speech, and moreover speech is this universe, therefore (he is) praised as 'Lord of Speech' (11) a.

बाचा वेहा hm¹rb, वाची वेह f, बाची वेहे k.—This sloka (45) is omitted in r¹r⁴.

a Nirukta x. 17: vācaspatir: vācah pātā vā pālayitā vā.

46. And because he abides (in the) middle (sphere) surrounding (the world) a, not afflicted (dīna) on any side, therefore the seer Rāhūgaņa Gotama b proclaims him as Aditi c (12).

न नृतश्चन hm¹, न कुतश्चन r¹r⁴, कुतश्चन b, न नृतश्चन rfkr². — गीतओ r¹r⁴bm¹, गीतओ hfkr. Cp. critical note on i. 58.

- ^a Cp. RV. x. 90. 1: sa bhūmim viśvato vrtvātisthat.

 b In RV. i. 89. 10 (Nirukta iv. 22, 23).

 c Nirukta iv. 22: aditir adīņā devamātā.
- 47. But because he is a protection to creatures, desiring (their) $k\alpha$ —happiness (sukha)^a—in his heart, therefore the seer Hiranyagarbha b, adoring c (him), spoke of him as Ka (13).

चक्की hm1fr2r3, यक्कम b, यक्क r, यज्ञम k.— कमिक्सनसा सुखम् hm1r2r5, क्रिक्स सनसा सुखम् bfk, एव वीर: भ्रिव: सुख: r.— तिनैनम् hm1r, तिनैवम् bfk.— पर्च- लुवाच कम् b, प्रचीतु वाचकम् r, ज्ञचनुवाच कम् f, र्क्तुवाच कम् hm1r3r5r7, एव तु वाचकम् kr2.

- a Sukha is one of the three explanations of ka given in Nirukta x. 22: kah kamano vā kramaņo vā sukho vā.

 b The reputed seer of RV. x. 121; see Ārṣānukramaņī x. 59 and Sarvānukramaņī on x. 121.

 c Cp. arcantah in ii. 32.
- 48. He giving a (prayachan) offspring here, and gathering (them) goes forth b (to the other world): therefore the seer Yama c calls him, the son of Vivasvat d, Yama c (14).

प्रजा: hr3m1br, प्रजां fk.—प्रयक्षन्त hr3m1r2, प्रयक्त bfk, प्रयक्ति r, नियक्तिः r1r4.—संगृहीता hr3m1r5r7, संप्रदील fk, सप्रहीवा b, संग्रहीता r.—प्रयाति hr, स याति

bk, ह यानि f, ह पानि r^4 . — यसो यसम् r^1r^4 , यसा सू b, यदो पसा f, यहो पसा k, पुनर्यसम् hm^1r . — The end of the varga is here marked by Q in hm^1bfk .

a Nirukta x. 19: yamo yachatīti satah.

b Cp. RV. x. 14. 1 (commented on in Nirukta x. 19) pareyivāmsam . . . saṃgamanaṃ janānām.

c The reputed seer of RV. x. 14; cp. Ārṣānukramaṇī x. 6 and Sarvānukramaṇī on x. 14.

d RV. x. 14. 1: vaivasvataṃ . . yamam.

c Cp. Nirukta x. 20: agnir api yama ucyate.

10. Mitra, Viśvakarman, Sarasvat, Vena, Manyu.

49. Because all men making (mitrīkrtya) a friend (of him) worship him, therefore Viśvāmitra himself praising (him) calls him 'Mitra' b (15).

सिचीक्रत्य hm1bfkr, श्रेचं छावीर् r1r4.—यहिसं hm1r, यहिसे fkr2, यहिते r1r4.

- a In RV. iii. 59. I (commented on in Nirukta x. 22). b That is, Friend.' None of the three etymologies given in Nirukta x. 21 is here followed.
- 50. Because at the close of the hot months he refreshes the earth with water (rta)^a, creating the activity (karma) of everything (viśvasya), therefore he (is called) Viśvakarman (16).

निद्राधमासातिग्रमे m¹r, निद्रामासातिनिग्रमे hd, निद्राधमासान्निग्रमे fk, निद्राधमासानिग्रमे fk, निद्राधमासानिग्रमे fk, निद्राधमास्यानिग्रमे b.—चद्रतेनावित चितिम् hm¹rbf (चिति f), चद्रतेनावित चिति kr², चिद्र सेना-वितिम् r¹r⁴.—जनयन् hm¹r, जनयं b, जयत् f, जनयत् k.—तेन सः hm¹rbfk, तेन तु r¹r⁴.

- a Cp. above, ii. 43. b Cp. Nirukta x. 25: visvakarmā sarvasya kartā.
- 51. Because he has lakes (sarāmsi) full of ghee in the three worlds, (the seer) proclaims (him) as 'Sarasvat'b, (while) Vāc (speech) they call Sarasvatīc.

यिष्णु m¹dr, यिष्णु hfk, यह्मषु b.— इति प्राप्त hm¹rfk, इति प्राप्त b (cp. iv. 39), इतीयन्तु r¹r⁴.— वाचं प्राद्धः सर्व्वतीम् all except r¹r⁴ which read द्धियनमीर्वशी, i.e. दिधितमीर्वशी.

That is, Vasistha in RV. vii. 96. 4-6, one of these three stanzas being quoted by Yāska (Nirukta x. 24) for Sarasvat, but without explanation.

b Yāska, Nirukta x. 24, does not explain Sarasvat, merely remarking: sarasvān vyākhyātaķ. This must refer to ii. 23, where Sarasvatī is stated to be a name of Vāc (voice), RV. vi. 61. 2 being quoted as an example of Sarasvatī as a river, while examples of her as a goddess (madhyasthānā strī) are deferred to Nirukta xi. 25-27.

c 51^{cd}=iv. 39^{cd}, except that in the latter passage NIUI takes the place of NIE. Curiously enough b has in the present passage

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the reading ATC which we should at first sight expect in iv. 39 (cp. notes on that śloka). The reading of r¹r⁴ refers to the only two seers who mention Sarasvat, Dīrghatamas in RV. i. 164. 52 and Vasiṣtha in RV. vii. 96. 4-6.

52. Because being their life (prāṇa) he moves a (venati)—abides—in them, therefore the seer named Vena Bhārgava b here calls him Vena (18).

यद्देनत्येषु hm¹r³, यद्दिनत्येषु b, यद्देनलेन्दु r⁵r⁷, यद्दितत्येह r, omitted in fk.— आहर्षि-वैनो hm¹r, आहार्ष वेनो fk, आहार्थवेनो b, आहार्चन्वेनो r¹r⁴ (cp. ii. 47).

- ^a Yāska, Nirukta x. 38, explains Vena as derived from the verb ven in the sense of 'to desire': venateh kāntikarmaṇah. This verb is one of the kāntikarmāṇah in Naighaṇṭuka ii. 6; it also occurs among the verbs of motion (gatikarmāṇah) in Naighaṇṭuka ii. 14. Cp. Roth, Erläuterungen, on Nirukta x. 38.

 b The reputed seer of RV. x. 123, the first stanza of which is explained by Yāska in Nirukta x. 38. Cp. Ārṣānukramaṇī x. 60: veno nāma bhṛgoḥ sutaḥ.
- 53. Primaeval (agraja) Heat a (tapas), desiring (abhimatya) b, created him month after month: therefore Manyu Tāpasa c calls him 'Manyu.'

आखेनम् hm¹r, साखेनां bfk, सासीमां r¹r⁴.—श्वीमत्य m¹br, श्वभिपत्य hr³, श्वभि-बत्य fkr², श्वभित्य r¹r⁴.—तपोऽयञ्ञ: r¹r⁴, ततो जन k, ततो व्रजं fb, ततो व्रजन् hm¹r. —सन्युरित्या° bfkr, सन्युमित्या° hm¹.—The end of the varga is here marked by 90 in m¹bfk, not in hd.

My reasons for adopting the emendation tapo 'grajam are the following. would account for the patronymic form tapasa in the name of the Rishi invented from the contents of the two hymns RV. x. 83, 84, where Manyu is frequently addressed and connected with tapas (83. 2, 3), and might thus be called manyu tapasa. Tapas is the starting point of creation in some of the cosmogonic hymns of the RV. (x. 190. 1; x. 129. 3), whence desire, kāma (cp. abhi-matya), came into being, the first seed of manas (cp. manyu); and tapas is identified with svayambhu brahma and called the 'first marvel,' TB. iii. 12, 31 (cp. Ved. Stud. iii, p. 129). Manyu in x. 84. I (also 83.-3) is identified with Indra (the middle Agni), and Agni in RV. x. 52. 3 is said to be born month after month (jāyate māsi, cp. sasrje māsi māsy enam). Thus Manyu Tāpasa would be the deity as well as invented Rishi, though these are regarded as distinct (there being no ātmastava here), as Yama in 48, Vena in 52, Tarksya in 58, Mrtyu in 60. Dr. Sieg, with whom I corresponded about this passage, wished (with r1r4) to read tapo 'grajah, 'the eldest born of Tapas' (= Manyu -Tapasa), but the meaning seems to me impossible. The MSS. constantly confuse anusvara and visarga; for instance, in ii. 60 where, in the case of the analogous emendation स्तम, nearly all the MSS. have visarga for anusvara. Again, vrajam (fb) is very close to grajam.

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b Yāska (x. 29) derives Manyu from man also, though without explaining why he is so called: manyur manyater dīptikarmanah krodhakarmano vadhakarmano vā.

Manyu Tāpssa is, according to Ārsānukramanī x. 33 and the Sarvānukramanī on x. 83, the seer of RV. x. 83, 84. The first stanza of the latter hymn is commented on by Yāska, Nirukta x. 30.

11. Astnīti, Apām napāt, Dadhikrā, Dhātr, Tārkşya.

54. Because at the time when beings die he alone leads (nayati) (their) spirits a (asūn), therefore he is spoken of as Asanīti (20) by Śrutabandhu b who praises (him).

नथत्वसून् hm¹r, पथत्यसी fk, पथःत्वसी b.— खुनता श्रुतवन्धुना hm¹r, खुनता सुत-वन्धुना b, सुचनाता सुबनंधुना f, सुचनाता सुतनंधुना k.

- ^a Nirukta x. 39: asunītir asūn nayati. ^b The reputed author of RV. x. 59, the fifth stanza of which is commented on in Nirukta x. 40.
- 55. At the end of the hot months (his) birth takes place in (their) midst^a: therefore the seer Grtsamada^b (in) praising (him) calls him Child of Waters^c (21).

॰मासातिगमें hm^1r , ॰मासानिगमें bfk.—मध्ये भवतापाम् hm^1r , मध्ये ख्यं यस्त्रपाम् r^1r^4 , मध्ये ख्यं पत्यथा fk, मध्य ख्यं पत्थथा h.—गृत्समद्दः खुवन् m^1r , गृत्समद् खुवन् h, गृत्समद् खुवन् fk, गृत्समद् खुवन् fk, गृत्समद् खुवन् fk, गृत्समद् खुवन् fk, गृत्समद्

- a Cp. apsv antar in RV. x. 30. 4 commented on in Nirukta x. 19; not 'in the middle (sphere),' as one would otherwise be inclined to translate from the use of madhyamah in ii. 44 and madhyabhāgendrah in ii. 31. b In RV. ii. 35 (cp. Nirukta x. 19). ° Cp. Nirukta x. 18: apām napāt tanūnaptrā vyakhyātah: see above, ii. 27.
- 56. Because supporting (ā-dadhat) the mass of waters contained in the atmosphere a for eight months, he roars b (krandati) frequently in (their) midst, therefore he is described as Dadhikrā (22).

॰गर्भोधम् m^1 rbf, ॰गर्भोधम् k.— आद्धत्तो m^1 r, आद्धत्तो hd, आद्धत्यो f, ॰खो k, माधत्तो b, आह्रत्तो r^1 r 4 .— 56^{ed} omitted in fk.— क्रन्द्र् m^1 rb, क्रन्द्री r^1 r 4 .— ॰सज्ञम् hr, ॰सहन् b.—॰क्रास्ते क्रथते m^1 b m^2 b m^2 b m^2 b.

² Cp. antārasāh above, 43. ^b This is one of the three derivations given in Nirukta ii. 27 (the first part of the compound, dadhat, being the same in all three): dadhat krāmatīti vā dadhat krandatīti vā dadhadākārī bhavatīti vā.

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57. He then himself roaring deposits (dadhāti) in the earth for a month, the germ developed in the ninth month: (therefore) he is sung in stanzas (of the Rg-veda) as 'Dhātr's (23).

संभृतं hm¹r, संभूतं b.—य मासिकम् hm¹rb, ष्टमासिकम् r¹r⁴.—57^{ab} omitted in fk.— खर्थी भातेत्वृभिः hm¹r, खर्था भाते ऋपिः f, खपिः k, खर्वा द्वति अपिः b.

- ^a There is no corresponding explanation in the Nirukta; all that is there said is (xi. 10): dhātā sarvasya vidhātā.
- 58. In the wide a (stīrne) air he dwells (kṣiyati) or he swiftly (tūrnam) glides b (kṣarati): therefore the seer Ariṣṭanemi Tārkṣya c has spoken of him thus as Tārkṣya (24).

स्तीर्थें इन्तरिचे चियति hm^1r (Nirukta x. 27 तीर्थें इन्तरिचे चियति), तूर्थं चित्रं वज्रवखा r^1r^4 , तूर्थं चित्रं वज्रवखों fr^2k , तूर्थं चिपन्वज्ञस्यों b.—यद्दा तूर्थं चरत्यसी hm^1r (तूर्थं वर्षे रचति Nirukta x. 27), करोत्यसी r^5r^7 , यद्दिपत्ति पन्वति f, यद्दिपति पन्वति kr^2 , यद्दिपति चववृति f, यद्दिपति पन्वति f, यद्दिपति पन्वति f, यद्दिपति पन्वति f, यद्दिपति पन्वति f, यद्दिपति f, यदिपति f, यदिपत

² Nirukta x. 27: tārkṣyas tvaṣṭrā vyākhyātaḥ (see viii. 13: tvaṣṭā tūrṇam aśnuta iti nairuktāḥ): tīrṇe 'ntarikṣe kṣiyati tūrṇam artham rakṣaty aśnoter vā. In view of the etymology in the Nirukta, it looks as if tīrṇe might have been the original reading of the BD., but stīrṇe may have been an intentional variation as having a clearer meaning. Cp. the etymologies of Tvaṣṭṛ given below, iii. 16.

^b Kṣarati may also have been an intentional deviation from rakṣati, the explanation of the Nirukta.

^c The reputed author (Ārṣānukramaṇī x. 61) of RV. x. 178, the first stanza of which is commented on in Nirukta x. 28. Tārkṣyarṣiḥ may be meant for a compound, not an irregular sandhi.

12. Pururavas, Mrtyu. Wames of the sun: Savitr, Bhaga.

59. Roaring (ruvan) in the sky he proceeds to sunrise, discharging the waters from the abyss (krntatrāt) : (therefore) Uruvāsinī c (i.e. Urvasī) calls nun Purūravas (25) d in her own words c.

खन् r, अवन् b, अ f, अन् k, रोद्न् hm¹.— झनाचाद् m¹b, झनाआद् hr³, झनाआद् r, न्वंतचाद् fk.— विख्वत्रपः m¹r, विद्यवत्रयः f, विद्यवं नअः h, विद्यवन्यः k, विवदः त्रपः b.— पुद्रवसम् hr, पुद्रवसम् m¹, युत्तर्वसम् b, यत्तर्वसम् f, यतर्वसम् k.— व्यक्तिनोद्वासिनी bfkr, व्यक्तिनूद्वासिनी hdm¹, व्यक्तिद्वासिनी r¹r⁴.

of the passage referred to.

Meant to be an etymological form of Urvasī, which, however, differs from any of the three derivations given by Yāska in Nirukta v. 13.

Nirukta x. 56: purūravā bahudhā rorūyate. On the rava of various gods, see Vedischa Studien iii, p. 137.

In RV. x. 95. 7 (commented on by Yāska in Nirukta x. 47).

60, 61. But because with great din he goes driving on the deceased (mrtam) a, therefore him, as being death (mrtyu), the youngest son of Yama, named Samkusuka b, himself praises as 'Mrtyu' (26) c.

Causing the darkness to disappear from the sun and Dawn to appear,

60. प्रचावयन्निति kd, प्रत्यावचयन्निति f, प्रचावयन्निति h, प्राचावयंगिति m¹, प्रत्यावयंगिति b, प्राचा वयं गिति r, गिति r¹r⁴.—मृत: fkr², वृत: hm¹r, सृधे r¹, सृधस् r⁴.—Between the two lines of 60 (where it is absolutely out of place) bfkr²r¹r⁴r(r⁷?) add the line (=41°):

षयं वितिस्यो विद्धस् यस्तृतुर्धं विश्वत् विती ।

¹षय bfkr², षेमं r.—² विद्धह् r, विद्यत् b, विर्यत् f, विर्जत् r², विर्जत् k.—
³ सवर्जुब्द॰ r, चतुर्जुष्ठ॰ b, यतु सं(?)ध्व॰ f, यतुर्छ्ध्व॰ k, यन्तु + ध्व॰ r².—⁴ ॰विग्रत् r, ॰विग्रं
b, ॰िविग्र् k, ॰विग्र् fr², ॰विव (चिती) r¹r⁴.

61: अचन्यज: hm¹r, अचन्यस: bfkr², अधन्यक: r⁵.—संवर्तथंस् r, स्वं वर्तथंस् r¹r⁴, संवर्तथं hr³m¹r²r⁵, संवर्तयत्fb, °य k.—सूर्याद् bfkr²r⁵hr³m¹, सूपी r¹r⁴.—उषसं hm¹r, ड:सं b, ड: fk.

- a The explanation of Satabalākṣa Maudgalya in Nirukta xi. 5: mṛtyur mārayatīti sato, mṛtaṃ cyāvayatīti vā śatabalākṣo maudgalyaḥ. b The author of RV. x. 18, the first stanza of which is quoted by Yāska in Nirukta xi. 7. Cp. Āṛṣānukramaṇī x. 8, and Sarvānukramaṇī on RV. x. 18. c Twenty-three of these names occur in Naighaṇṭuka v. 4, and three (Aditi, Dhātṛ, Mṛtyu) in v. 5, most of them being explained in Nirukta x.
- 62. he alone propels (pra-sauti) a the day-star: by reason of that function he is Savitr (1). And he arose illuminating (bhāsayan) these worlds with his rays: therefore the seer Vasistha b himself (in) praising (him) calls him Bhaga c (2).

हिवाकरं bfk, हिवा चरन r^1r^4 , हिवाकर: hm^1r . — प्रसीक्षेत्रः hm^1r bfk, प्रसूक्षित्रः r^1r^4 . — असस्यन् m^1 fk, सासयन् hrb, साति यन् r^1r^4 . — चैष स्वर्° hm^1r , चैकस्य र्° br^2 r^3r^7 , चैक र॰ fk. — जुवन्भगम् hm^1r , जुवन्गम् $bfkr^3(r^2?)$. — The end of the varga is here marked by 9२ in hbfk, not in m^1 . The end of the preceding line (स्वर्धिसिंसः) is marked in hd by 23, and the end of the varga (after सगम्) by 23 || 9२ ||

of Sūrya begins with this śloka. I have preferred the reading which has divākara in the accusative, as the verb pra-sū is regularly used as a transitive; but the nom. otherwise makes good sense: 'the day-star (i.e. Sūrya) stimulates (in general).'

b The author of RV. vii. 41. 2, which is commented on in Nirukta xii. 14.

c Bhāsayan here appears to be meant for an etymological explanation of bhaga, suggested, perhaps, by the explanation of jāra as applied to the sun in Nirukta iii. 16: rātrer jarayitā sa eva bhāsām; though the word bhaga is there derived from the root bhaj.

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13. Pūṣan, Viṣṇu, Keśin, Viśvānara, Vṛṣākapi.

63. Nourishing (puṣyan) he causes the earth to thrive, dispelling the darkness with his rays a: therefore Bharadvāja praised him as 'Pūṣan' (3) with five (hymns) b.

जलौत्पूविति hm1r, जलोत्यूविति b, जलीत्यूतेन् fk.

- ^a Cp. Nirukta xii. 16: yad raśmiposam pusyati tat pūsā bhavati.

 ^b RV. vi. 53-56, 58; the first stanza of the latter is commented on by Yāska, Nirukta xii. 17. Cp. below, v. 118.
- 64. Because the three (trīṇi) regions (rajāṃsi) shine with brilliance as his footsteps, therefore Medhātithi pronounces him (to be) Viṣṇu (4) of the three strides (trivikrama).

तेजसा hm1r, तेन सा b, तेजसो f, तेजस: r1r4, तेजसे k.

- In RV. i. 22. 17, which is commented on by Yāska in Nirukta xii. 19. In explaining the words of the text, tredhā nidadhe padam, he quotes Sākapūṇi's opinion that this refers to the three worlds (prthivyām antarikse divi), an opinion followed in the present passage of the Brhaddevatā. Cp. my 'Vedic Mythology,' p. 38.
- 65. Because, after making a sojourn (sāyam) apart, he goes, at the departure of darkness, making light (prakāśam) for beings with his beams, therefore they regard him as (the Hairy) Keśin (5).

सायं पृषयाति m¹r, सायं पृषक् याति hd, साय पृषक् याति fk, सायं पृथक् व्याति b, सीर्थे पृषक् ते पी r¹r⁴.—व्यये m¹rbfk, चर्च hd.

- ^a Op. Nirukta xii. 25: keśī, keśā raśmayas, tais tadvān bhavati, kāśanād vā prakāśanād vā. Op. above, i. 94.
- 66. Because all men (viśve narāh) now singly (and) separately think a of him, by reason of this function he is praised in laudations as Viśvānara (6).

संप्रतिकशस्तिनं hm¹r, मां प्रतिकशस्तिन r¹r⁴, मां प्रतिकशस्तिनं b, यां प्रतिकश-स्तिनं fk.—यम्बन्दिनं r, यं मन्यने hdb, य मन्यने fk.—पृथक् नराः hr, पृथक् नराः m¹d, पृथक् नराः k, पृथक्राः fb.—विश्वानरस् hm¹rbfk, विश्वानरस् r¹r⁴.

a The verb used in Yaska's explanation is not man but nī (Nirukta vii. 21): viśvān narān nayati viśva enam narā nayantīti vā. Cp. Roth's Erläuterungen on Nirukta vii. 21.

II.

- 67. Because having become a brown (kapila) bull a (vṛṣā), he mounts the firmament, therefore he is Vṛṣākapi (7), (in) 'Indra is above all' (RV. x. 86); (or) this highest bull (vṛṣā) goes causing to waver (kampayan) with (his) rays c:
- বুষৰ br¹r⁴, বুষৰ (without visarga) hdr³m¹ fkr², বুষৰ r.—াইনি hm¹r, াইন b, াইন fk.—The end of the varga is here marked at the end of this śloka (eva saḥ) by 93 in hdbfk, not in m¹. I have left it there, as all the MSS. which mark it agree. It would, however, have been much more natural to end the varga after the preceding line (uttaraḥ), as varga 13 and varga 14 would thus have five ślokas each, instead of five and a half and four and a half respectively. The sense would, moreover, not have been interrupted as by the present division. In hd the preceding line (uttaraḥ) ends a śloka, numbered 25, 68ab is numbered 26, 69ab as 200, 69 (after yaḥ) as 9 (=209), &c.
- ^a Cp. below, vii. 141. ^b The refrain of RV. x. 46, the twenty-first stanza of which is commented on by Yāska in Nirukta xii. 28. ^c This alternative etymology is based on Yāska's in Nirukta xii. 27: yad raśmibhir abhiprakampayann eli tad vṛṣākapir bhavati vṛṣākampanaḥ.

14. Derivation of Vișnu. Incidental names cannot be enumerated.

68. (i.e.) because he goes home (astam) at eventide causing beings to sleep a, (his name) Vṛṣākapi may be (derived) from this; for in the three formulas beginning 'the waste' (dhanva: RV. x. 86. 20-22) in the hymn to Vṛṣākapi b, he appears to be bidden c thus (iti) by Indra.

मन्त्रेषु hm¹rb, सन्ते हु f, सन्ते ह k.— विषु hrfk, नृषु b, विदु r⁵.— धन्त्रेति m¹rbr⁵, धन्त्रेरि fk, धालिति hdr³.— प्रयुक्तो hdm¹, प्रत्युक्तो fkr¹, प्रात्युक्तो b.— वार्षाक्रपे hm¹rfb, नृषाक्षे kr². It would be best (as in hd) to make sloka 68 end after vāriṣākape, as I have been obliged to do in the above translation, owing to the sense running on.

- This is meant to be an explanation of raśmibhih kampayann eti.

 b The irregular formation vāriṣākapa for vārṣākapa seems to be due to the exigency of metre.

 c In the three stanzas (x. 86. 20-22) Vṛṣākapi is addressed and called upon to go home (astam ehi) by the path which procures sleep (svapnanaṃśana: in Nirukta xii. 28, however, explained as that which destroys dreams: svapnān nāśayati).
- 69. Viṣṇu a may be from (the root) viṣ (viṣṇāti) or viś (viśati), (or) from veviṣ (veveṣṭi), expressing pervasion b: (he) is (thus) explained as the Sun who is everything c and is contained in everything.

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विष्णातेर् hdm¹r, धिष्णातेर् b, तेर् f, तेर् k.— वेवेष्टेर् h, देवेष्टेर् r, वेष्टेर् m¹, विय-जोर् bf, विषक्षीर् k: the reading of bk looks like a corruption of बामोतेर् (the third etymology in Nirukta xii. 18), which may thus have been the original reading of the Brhaddevatā.— °कर्मण: hdm¹r, °कर्मणा: f, °कर्मणा bk.— सूर्य: hm¹bk, सू f, वात: r.— यः hdm¹, यं k, स: r, सं bf.—The third line of 67 (रिम्न) and 68, 69 omitted in r¹r⁴.

- as it was not given in 64. b Cp. Nirukta xii. 18: atha yad visito bhavati tad visnur bhavati; visnur visater vā vyasnoter vā. The above three explanations are probably meant to correspond to these: viṣṇāti=viṣitaḥ, visati=visati, veveṣṭi=vyasnoti. c Cp. ii. 158.
- 70. The five, the twenty-six, and the seven names of Agni, Indra, and Sūrya a (respectively), have (thus) been duly stated in succession.
 - a Cp. above, ii. 22.
- 71. But of the incidental names a, accompanied by the abovementioned b nominal characteristics (nāma-lakṣaṇaih), a separate enumeration does not exist.

जानां तु bfkr, नानां च hdm¹.— पृथक्तिन hdr, पृथक्तिन bfk.—The end of the varga is here marked by 98 in hdm¹bfk.—This éloka (71) is numbered as 3 (= २०३) in hd, and 8 (= २०४) in m¹.

a That is, epithets, e.g. vṛṭrahan, which accompany any of the regular names, e.g. Indra, mentioned above, cannot be enumerated; cp. Nirukta vii. 13: abhidhānaih saṃyujya haviś codayatīndrāya vṛṭraghna indrāya vṛṭratura indrāyāṃhomuca iti: tāny apy eke samāmananti, bhūyāṃst tu samāmnānāt. Cp. below, ii. 93.

b i. 86-88.

15. Threefold Vac: her terrestrial and middle forms.

72. As to Speech (Vāc) also, who is threefold as terrestrial, middle, (and) celestial, listen to (an account of) her hymns (and) names according to her sphere.

निविधा तु था hdr, निविधा तु थः m^1 , तृवधासुपा b, (वाग्यथा) च विधा तु या fk.—•स्थानं नि• hm^1r , •स्थान वि• b, •स्थानानि fk.

73. Now she owns the entire hymn when the rivers on earth, and when the waters, (and) when the plants a, being praised, own it b.

एवा hm¹r³bfkr², होवा r¹r⁴, एता r.—जब जुता hdm¹bfk, वब: खुता r, वबखदा r¹r⁴.—यदा चैनं r¹r⁴bfkr², पंच वैनं r³, पंचं वैनं hd, पंचैवैनं m¹.—अवन्यापो hdm¹r, अवन्यापो bfkr².—यदा चोषधयो यदा b, च चौषधयो यदा f, चवोवयो यदा k, यदा चौषधयः सदा hdr, तदा चौषधयज्ञाया r¹r⁴.

- Rivers, waters, plants are here mentioned in the same order as in Naighantuka v. 3, and above, i. 112. b Enam, which all the MSS. have, is ungrammatically used for enad, with reference to the neuter sūktam; cp. v.r. of itarad, viii. 17.
- 74. And when she becomes Aranyānī and Rātrī, Śraddhā, Uṣas, and Pṛthivī by name, and Apvāa, (all these forms of her) own the stanzab.

राजी चे hdm¹r, सबी च b, सबी व fk.—घोषा: hdr, चोषा m¹, चेषा r¹r⁴bfkr².— पृथिवी चैव hdrb, पृथिवी लीव m¹fk.—मूलाप्वाचें hd, मूलायार्चें m¹, मूलाया च fkr, मूला ज्या च b.

- a See below, 75, note a. b As her representatives, being thus 73bhājah.
- 75. Also when she becomes Agnāyī a by name, she appears here (in the RV.) in various passages (tatra tatra) praised only incidentally in some (hymns) addressed to Agni.

नामतो ध्येषा hdm1r, नामनी क्षेषा b, नामती विद्या fk.—शेषुवित् bfkr, तु क्षवित् hdm1.

- a Of the above eleven names of female deities, nine agree with the enumeration (nadyah to Agnāyī) in Naighantuka v. 3 (terrestrial deities), Ugas and Sarasvatī being added from Naighantuka v. 5 (atmospheric deities). They also correspond to the list of ten in BD. i. 112 (where they are connected with the terrestrial Agni), the only difference being that Ugas and Sarasvatī in the present passage take the place of Ilā in that.
- 76. When she, being Vāc a in the middle (sphere), has become Aditi and Sarasvatī, she owns the complete hymn under (these) three names only b.

सध्ये सत्य° hdm¹r, सध्यसत्य° bfkr².— भूखा चैवा hm¹r, भूखिवा च bfk.— समयं hbr, समयं nfk, समयं m¹.— सूत्रं चिभिर् hm¹r, सूत्रत् भिर् b, क्षं चिभिर् fk.— The end of the varga is here marked by 94 in bfm¹, not in hdk. This śloka (76) is numbered as Ξ (= 20 Ξ) in hd, and as 90 (= 290) in m¹.

a Of the nineteen names of the middle Vac enumerated in 76 to 78, all except Romasa (and, of course, Durga) are to be found in Naighantuka v. 5 (deities of the middle sphere), devapatnyah being added from Naighantuka v. 6 (celestial deities), while four (occurring in v. 5), Prthivi, Gauri, Usas, and Ila, are omitted. They are for the most

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part identical with the female deities previously enumerated (i. 128, 129) as connected with Indra.

Description of the middle Vac is suktabhāj under these three names alone, while under the remaining names, which are incidental, she is only rybhāj.

16. Other middle forms of Vac. Her four celestial forms.

77. [She on becoming Durgā (and) uttering a a stanza may own a (whole) hymn] b. Her (other) names are Yamī, Indrānī, Saramā, Romaśā c, Urvaśī; she first d becomes Sinīvālī and Rākā, Anumati, Kuhū;

दुर्गा hdm¹fkr, दुर्गे b.— भूलर्च hdrfk, भूलर्च b, भूलेर्च m¹.— झला hdrfk, छखा m¹, छला r⁵ r², इला b.— The first line of 77 (eşaiva durgā) is omitted in r¹ r⁴.— तन्नामानि hm¹r, सूलार्घाणी॰ r¹ r⁴, छ खुतिभाजी व नामानी f, तसी खुतिभाजी च नामानी सूलार्द्दाची b. This looks as if the words of the text तन्नामानि had been glossed with the words तखी खुतिमांचि च नामानि सूलग्रेमांचि, i.e. 'and the names devoted to her praise, which own hymn or stanza,' (are) . . . , and as if this gloss had been substituted for तन्नामानि in b as well as f (where, however, सूलग्रेमांचि is omitted), while only सूलग्रेमांचि was substituted in r¹ r⁴.— समिद्धाणि hdm¹, समिद्धाणी r, समिद्धाणि b, स्वित्राणि f.— सम्बद्धा hdm¹ r³, समस्वग्रेमांचि r, समस्वाणि b, स्वित्राणि f.— सम्बद्धा hdm¹ r³, समस्वग्रेमांचि r¹ r⁴.— रावा चानुसति: hdm¹ rbfk, राकोषानुमति: r¹ r⁴.

a What was exactly meant by kṛtvā in connexion with ṛcam in this interpolated line (see next note) is not clear.

b There can be no doubt that this line is an interpolation, for Durgā, not being a Vedic goddess, is not to be found in the Naighaṇṭuka, as are all the other deities here enumerated; the line, moreover, interrupts the sense of the passage, besides giving half a śloka too much to the varga. It must, however, have been an early interpolation, as it occurs in MSS. of both groups.

c This is the only one of the above names not occurring in Naighaṇṭuka v. 5, 6. Cp. note of the above names not occurring in Naighaṇṭuka v. 5, 6. Cp. note of the above names not occurring in Naighaṇṭuka v. 5, 6. Cp. note of the above names not occurring in Naighaṇṭuka v. 5, 6. Cp. note of the above names not occurring in Naighaṇṭuka v. 5, 6. Cp. note of the above names not occurring in Naighaṇṭuka v. 5, 6. Cp. note of the above names not occurring in Naighaṇṭuka v. 5, 6. Cp. note of the above names not occurring in Naighaṇṭuka v. 5, 6. Cp. note of the above names not occurring in Naighaṇṭuka v. 5, 6. Cp. note of the above names not occurring in Naighaṇṭuka v. 5, 6. Cp. note of the above names not occurring in Naighaṇṭuka v. 5, 6. Cp. note of the above names not occurring in Naighaṇṭuka v. 5, 6. Cp. note of the above names not occurring in Naighaṇṭuka v. 5, 6. Cp. note of the above names not occurring in Naighaṇṭuka v. 5, 6. Cp. note of the above names not occurring in Naighaṇṭuka v. 5, 6. Cp. note of the above names not occurring in Naighaṇṭuka v. 5, 6. Cp. note of the above names not occurring in Naighaṇṭuka v. 5, 6. Cp. note of the above names not occurring in Naighaṇṭuka v. 5, 6. Cp. note of the above names not occurring in Naighaṇṭuka v. 5, 6. Cp. note of the above names not occurring in Naighaṇṭuka v. 5, 6. Cp. note of the above names not occurring in Naighaṇṭuka v. 5, 6. Cp. note of the above names not occurring in Naighaṇṭuka v. 5, 6. Cp. note of the above names not occurring in Naighaṇṭuka v. 5, 6. Cp. note of the abo

78. then Go, Dhenu, the Wives of the Gods, Aghnyā, Pathyā, and Svasti, Rodasī. (Now) whatever names of any (gods) a are incidental, own the stanza (only) b.

गौधीनुर्देवपत्यो (ज्ञ्ञा hm¹bfk, गौधीनुर्देवपत्यो ग्न्या r, गोरीगैधिनुपत्यो रग्या r¹r⁴. देवपत्यो ज्ञा r⁵r³. — खिख्य hr³m¹br⁵r³, खित्त च fkr², खस्वय r. — नेपातिकानि ज्ञासाञ्चि hm¹r, नेपातिकात्यनिग्माञ्जि b, निपातकान्यानिग्माजि fk, नेपातिकान् पृथ-ग्रमाञ्जि r¹.

- *Yesām: this being a general remark, and therefore not referring grammatically to the female deities enumerated in the preceding lines. b That is, the incidental (nai-pātika) names of the middle Vāc (like the corresponding ones of her terrestrial form in 74, 75) are only stanza-owning (rgbhāj), not hymn-owning (sūktabhāj) as the primary names in 76 (as well as 73 and 79).
- 79. But when this Vāc becomes Sūryā, she belongs to that (celestial) world: thus on becoming Usas as well as Sūryā, she owns the entire hymn a.

वारभवती॰ br, वाक् अवती॰ m¹, बाक्यवती॰ hd, बारअञ्चती॰ r¹r⁴, वासाखावती॰ f.— सूर्यामुं hdm¹rb, सूर्यामु f.—॰श्रिता bkr, ॰श्रितां f, ॰श्रिताः hd.— तथा hdm¹bfkr⁵r³, तदा r.—सूत्रमुषा rbr⁵r³, सुत्रमुखा hdm¹r³fkr².

- These being the primary names of the celestial Vac. Thus there is a whole hymn to Süryā (x. 85) and a number to Uşas.
- 80. And when she becomes Vṛṣākapāyī (and) Saraṇyūa, these two undoubtedly (own) a stanzab. And when she is Earth corresponding to Heaven (dyuvat)c, she only owns (a stanza) incidentallyd.

दे च ते भ्रुवम् hm¹rb, द च ते भ्रुवं f, लेव तहुषम् r¹r⁴, ते भुवम् r⁷. — बुच्च hdr², वुचिच m¹, विवच r, बुचित् fk, क्वचित्तु r¹r⁴.

- desses of the celestial sphere in Naighantuka vi. 6.

 b Vṛṣākapāyī and Saraṇyū are each mentioned only once in the RV. (x. 86. 13 and x. 17. 2 respectively).

 That is, as belonging to the celestial sphere; for Pṛthivī occurs among the deities of each of the three spheres in Naighantuka v. 3. 5, 6. This is doubtless due partly to Pṛthivī being constantly invoked along with (the celestial) Dyaus, and partly to the loose use of the 'three earths' in the RV., to denote earth, air, heaven; cp. my 'Vedic Mythology,' p. 9.

 Pṛthivī is addressed in only one whole hymn (of three stanzas), v. 84, where she is stated below (v. 88) to be madhyamā; but according to ii. 74, 76, 80 no form of Pṛthivī is sūktabhāj.
- 81. We see that when this Vāc is Sūryā, Gaurīa, Sarasvatī, they (are) in the hymns to the All-gods (praised) incidentally only.

bfk omit सूर्याभेव सती, going on सतां गौरी &c., doubtless owing to the preceding line ending with सती.— केवसा: hm¹rbk, केसा: f, केवसाद r¹r⁴.—81^b=iv. 36^b.—The end of the varga is here marked by 9% in hbfk, not in m¹.—In hd, 81^{ab} (ending सर्वामें) is numbered 93 (= २93), and 82^{ab} (ending निवत) 98 (= २98).

A goddess of the middle sphere (Naighantuka v. 5) omitted in the enumeration above (77, 78). RV. i. 164. 41, 42 are given as examples for Gauri in Nirukta xii. 40, 41.

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17. Names of female seers: three groups.

82. Ghoṣā a, Godhā b, Viśvavārā c, Apālā d, Upaniṣad, Niṣad e, Brahmajāyā (who is) named Juhū f, the sister of Agastya g, Aditi b,

ष्ट्रीया गोधा brfk, गोधा घोषा hdm¹(Ārṣānukramaṇī).—°वारापाचोपनिषत्निषत् r¹r⁴m¹bfkr²r⁵, °वारापाचोपनिषवत्निषत् hdr³.—नामागस्यस्य m¹brfkd, नामा - गस्यस्य h.

** RV. x. 39, 40. b x. 134. 6, 7. ° v. 28. d viii. 91.

** These two are the seers of the khila of seven stanzas beginning pra dhārayantu madhuno ghṛtasya, and described thus in the Kashmir MS. of the khilas: 'pra,' sapta, brāhmyo [i. e. brāhmyau = brahmavādinyau] niṣadupaniṣadau. J Juhū Brahmajāyā, seer of RV. x. 109; see Ārṣānukramaṇī x. 51, and Sarvānukramaṇī on RV. x. 109. Seer of RV. x. 60. 6; cp. Ārṣānukramaṇī x. 24; Sarvānukramaṇī on x. 60; Sieg, Sagenstoffe, p. 129, note 7. h The seer of some of the stanzas of RV. iv. 18.

83. and Indrānīa, and the mother of Indrab, Saramāc, Romasād, Urvasīe, and Lopāmudrāf, and the Riverss, (and) Yamīh, and the wife Śaśvatīi,

चेन्द्रमाता hm¹rb, चन्द्रमाता fkr².—च ग्रुश्वती hdr¹r⁴, च ग्राश्वती m¹r, तथैन च bfkr².—83 b = ii. 77 d .

a x. 86 (several stanzas) and 145.

b Indramātarah are said to be the Rishis of x. 153, Ārṣānukramaṇī x. 79.

c In several stanzas of x. 108.

d i. 126. 7.

e In several stanzas of x. 95.

f i. 179. 1, 2.

g In some stanzas of iii. 33.

h That is, Yamī Vaivasyatī in x. 10 and 154.

i viii. 1. 34. Sieg, Sagenstoffe, p. 40, cites a passage from the Nītimañjarī in which nārī, among women (strīṣu), is she who is distressed when her husband is distressed, and rejoices when he rejoices, fasvatī being quoted from the RV. (viii. 1. 34) as an example. Cp. Sarvānukramaṇī on RV. viii. 1, and below, vi. 40.

84. Śrī^a, Lākṣā^b, Sārparājñī^c, Vāc^d, Śraddhā^c, Medhā^f, Dakṣiṇā^g, Rātrī^h, and Sūryā Sāvitrīⁱ, (all these) are pronounced to be female seers^f (brahmavādinyah).

श्रीकीचा hdm¹, श्रीज्ञाचा b, श्रीकंच्नी fk, श्रीकंच्नी: r.—सार्पराची hm¹r, सर्थेराची b, सार्पराचा f, सार्वराचा kr².—वाक् श्रजा मेधा hm¹r, वाक्टूट्रामेधे b, वाक्ट्रजामेधे fk.—ईरिता: hm¹r, ईरिता fk, ईलिता b.

Supposed seer of the Srīsūkta, the khila after v. 87.

below, viii. 51.

c RV. x. 89.

d x. 125.

x. 151.

Seer of a khila, cp.

below, viii. 51.

keer of the Medhāsūkta, the khila after RV. x. 151.

g Rv. x. 107.

h x. 127.

x. 85.

These three slokas (82-84) are identical with three at the end of the Ārṣānukramanī (x. 100-102). With 82, 83, cp. i. 128, 129.

85. The first group of these, consisting of nine a, praised the deities; the middle series b conversed with seers and deities.

सासां hm1r, तासां fkr2, तासा b.—वर्गसुष्टाव hm1r, वर्गस्वष्टा च b, वर्गश्रुष्टा च f, वर्गश्रुष्टा च k.—समृद्दे hm1r, समुद्दे b, समुद्दे fkr2, समृद्दे r1.

- That is, those enumerated in ii. 82. b The nine enumerated in ii. 83.
- 86. So the last group sang of the evolutionary forms (bhāva-vṛttāni) a of Selfb. Whoever is the seer (of a hymn by one) of the last group is also the deity c.

वर्गस्योत्तमः hm¹r, पीश्च र्थोत्तमः k, याज्योत्तमः bf.—86 is omitted in r¹r⁴.—The end of the varga is here marked by 99 in hdbfk, not in m¹.—86^{ab} is numbered as 95 (= २१5) in hd, 87^{ab} as 90 (= २१६).

a For a definition of bhāvavṛttam, see below, ii. 120. b According to the Sarvānukramaṇī, seer and deity are identical in the case of Sārparājñī (RV. x. 189: ātmadaivatam), Vāc (x. 125: tuṣtāvātmānam), Sraddhā (x. 151), Dakṣiṇā (x. 107), Rātrī (x. 127), Sūryā Sāvitrī (x. 85: ātmadaivatam). The three others, Srī, Lākṣā, Medhā, are the saers and deities of khilas. Ātman here I take to mean 'self' (in accordance with the evident meaning of the Sarvānukramaṇī passages just given, and their interpretation by Ṣaḍguru-śiṣya), the expression ātmano bhāvavṛttāni jagau being equivalent to ātmānam astaud . . devatām in 87. c As the object of praise is self.

18. Deity in self-laudations and colloquies. Particles.

87. Now (each seer of) the last group thus praised herself as the deity: therefore whoever may be the seer in self-laudations is at the same time the deity.

यसयोत्तमः hm¹r, यत्तयोत्तमः b, यतयोत्तमः f, चोत्तमसु यः r¹r⁴.— तसाहास-स्वेषु hm¹r, तसाहासस्वेषु b, तसात्तमसहेवेषु fk, तसाहासस्वेष्वे(वं) r¹r⁴.—सास्य स्विषः सैव देवता hm²r, स्वाद्य स्विषः देवता fb, स्वाद्य स्विषः देवता k, भवेहृष्टैव देवता r¹r⁴.

88. He who utters the speech in colloquies should be (regarded as) the seer a in it; whoever may be addressed by that speech should be (regarded as) the deity therein b.

मवेदृषि: hm1rbfk, मवत्वृषि: r1r4.—तेनोच्चेत hm1rb, तेनाच्चेन fk.—वाव्चेन m1kr, वाक्चे च hdfb.—देवता तच सा hdm1r, देवता षुं च सा f, देवता खं च सा k, देवता तेषु सा r1r4, देवता चुं सा b.

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- a Cp. Sarvānukramaņi, Introduction ii. 4: yasya vākyam sa ṛṣiḥ. b Cp. ibid., ii. 5: yā tenocyate sā devatā; see also the three lines quoted from the Devatānukramaņī by Ṣadguruśiṣya (pp. 97, 98) on RV. i. 165.
- 89. a Particles are enumerated in various senses—both for the purpose of connecting actions, and occasionally for the sake of comparison b.

कर्मीपसंबद्धार्थे च hm^1 (and Nirukta i. 4), कर्मीपबह्यार्थे च fkr, कर्मीपपबह्यार्थे च b, कर्मीपबह्यार्थेसु r^1r^4 .

- a Text and translation, with notes, of the following passage (ii. 89-122) have been printed by me in the Album-Kern, pp. 334-340. Cp. Nirukta i. 4: atha nipātā uccāvaceşv artheşu nipatanty apy upamārthe 'pi karmopasaṃgrahārthe.
- 90. Others again (are) occasionally (used) for the purpose of filling up a defective verses ($p\bar{a}da$). Those (particles) which in metrical books have the purpose of filling up (the verse) are meaningless b:—

जनानां hm1r, प्रनाना f, सनानां k, चनाना b. — पूरणार्था hm1r, पूरणार्थं br1r4, पूरत्यार्थं f, पूरणार्थं k. — पूरणार्थास्वº hm1rb, पूरणार्थं सा पूरणार्थास्व f.

- atha ye pravrite 'rthe 'mitākṣareṣu grantheṣu vākyapūraṇā āgachanti, padapūraṇās te mitākṣareṣv anarthakāḥ: kam īm id v iti: 'Now those particles which, when a subject is started, appear as sentence-filling in non-metrical works, being verse-filling in metrical books, (are) meaningless, (viz.) kam, īm, id, u': examples for these are quoted in Nirukta i. 10. Cp. also RV. Prātiśākhya xii. 9, and VS. Prātiśākhya ii. 16.
- 91. they are to be recognized as kam, im, id, u^a . But (there are) also such (particles) as have various senses. Iva, na, cid, nu—these are the four having the sense of comparison b.

कमीमिद्रित m¹r (and Nirukta i. 9), कमीमि इति h, वामीमिद्रित b, चामीमिद्रित f, चामिमिद्रित kr².—लनेकार्थकास ते hm¹r, वेन्वोचार्थकास ते f, लानोचार्थकास ते b, लन्धे सार्थकाः सुतौ r¹r⁴.— इवो न चिन्न hr³, इवो न चिन्न m¹, इवे न चिन्न r⁵, इव ना चित्र f, इव न चित्र r.— मवन्ति ते hm¹r³bfkr²r⁵, मवन्त्यमी r¹r⁴.— The end of the varga is here marked by 9 in hbf, by 99 in k, omitted in m¹.

a Nirukta i. 9, quoted above, ii. 90, note b. Cp. Nirukta i. 4: ete catvāra upamārthe bhavantīti, the four particles mentioned above being then discussed in the same order.

II.

- 19. Particles (continued). Propositions. Genders.
- 92. Now na is, in metrical books, only occasionally used as a particle (nipātyate) in the sense of comparison, but frequently in (the sense of) negation a.

उपमार्थे hm¹r³r⁵, **उपमार्थे** br, उपमार्थे fk.—प्रतिवेधे खनल्पण्ञः hr⁵ bfkr²r⁵, प्रतिवेध-स्वनेश्वाः r, पूर्यार्थस्वनर्थकः m¹ (cp. ii. 90^d).

- Cp. Nirukta i. 4: neti pratiședhārthīyo bhāsāyām, ubhayam anvadhyāyam . . . pratiședhārthīyah . . . upamārthīyah.
- 93. There does not exist an enumeration of the particles (stating explicitly) 'there are so many's. These particles are used (nipātyante) at every turn (pade pade) on account of the subject-matter (prakaraṇa) b.

वशास्त्रकर्ण खैते hr^3r^5 , वशा प्रकर्ण खैते b, वशाः प्रकर्ण खैते r^2 , वशास्त्रकर्ण खैव m^1 , वशां प्रकर्ण सैते fk, प्रयोजनवशा ह्येते r^1r^4 .

- The same expression is used in RV. Prātiśākhya xii. 9: neyanta ity asti saṃkhyā; but the VS. Prātiśākhya (ii. 16 and viii. 57) enumerates fourteen, and in the latter passage states that to be the number. Yāska, however, mentions twenty-two in Nirukta i. 4ff., where five of those treated in the VS. Prātiśākhya do not occur.

 b Cp. RV. Prātišākhya xii. 9: arthapaśāt, 'on account of the sense.' See also Hemacandra's Abhidhāna-cintāmaṇi, ed. Böhtlingk, p. 443; Benfey, Göttinger Gelehrte Anzeigen, 1859, no. 103, p. 1023.
- 94. The twenty a prepositions (upasargāh) are to be recognized by reason of their connexion with (verbal) action b; for they differentiate the meaning c in the inflexions of noun and verb d.

क्रियायोगेन hm1r3bfkr2r5, क्रियायोगेषु r.—हार्थ hm1b, वर्ध r3r5, हार्था fk, हार्थान् r4, वर्धान् r.—•विमित्रिषु hm1r3bfkr2r5, •विमित्रिश: r1, •विमित्रित: r4.

- This number is expressly stated in RV. Prātiśākhya xii. 6, 7; it is also the number enumerated in Nirukta i. 3, RV. Prātiśākhya xii. 6, VS. Prātiśākhya vi. 24, and in the Gaņa prādayaḥ. b Cp. Pāṇini i. 4. 59: upasargāḥ kriyāyoge. cp. RV. Prātiśākhya xii. 8: upasargo viśeṣakṛt. cp. Nirukta i. 3: nāmākhyātayor arthavikaraṇam.
- 95. Acha, śrad, antar—these the teacher Śākatāyana considered prepositions because of their connexion with action; they are three more.

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अनु all MSS. and r.—उपस्की: hm¹rb, उपस्की fk.—ते तु hm¹, ते त bfk, तेब r.—

- a Anu, which already occurs among the twenty, must be an old corruption, as the reading of all the MSS. It might stand for either acha or aram, but the former seems both palaeographically and otherwise the more probable. Alam, antar, acha are gatts in Pāṇini i. 4. 64, 65, 69. A vārttika on Pāṇini i. 4. 59 adds śrad to the list of upasargas.
- 96. There are just the three genders in popular usage (loke)—masculine, feminine, neuter a. In (regard to) nouns, the employment of which has been stated b, the subject-matter must be stated in this way c.

स्त्री च hm¹, स्त्रीलं bfk, स्त्रय r.—नाससूत्रप्रयोगेनु hbfkr, नाससूत्रप्रदेशेनु r¹r⁴ (among the fragments added in R's edition, p. 56, śloka 130).—नायं प्रकर्षं तथा hbfkr, योज्यं प्रकर्षं तथा r¹r⁴ (ibid.).—The end of the varga is here marked by 90 in hbfk, not in m¹.

^a Cp. above, i. 40. ^b This probably refers to BD. i. 23-45. ^c That is, in connexion with gender.

20. Mouns. Pronouns. Sense. Rules for constraing.

97. Now these (names) are mentioned (not only) by means of nouns, (but also) by means of genders; by means of pronouns repeated mention (is made) of (a noun already) mentioned, similar to (the repeated mention of) a positive or negative act (kṛtākṛtasya)².

कताञ्चतत्व all MSS.—सहुशो rk, सहुशे hm1bf.—पुनर्यहः bfkr, पुनर्गृहः h.

- a Lit. what has been (stated to be) done or not done': the meaning probably being that pronouns may refer to a preceding verbal notion as well as a noun.
- 98. All (authorities) say that the names (occurring) in verses, hymns, stanzas, hemistichs, and any others (there may be), (are) nouns; some a (call them) so according to circumstances (yathā $kath\bar{a}$) b.

सेने नामानि चैवाछर् hfkr, सर्वना॰ b, कुर्वन्नामानि नै वाछर् r¹r⁴ (sloka 131).— सन्वे वैवं hbfkr, स्व्यद्व r¹r⁴.— यथा कथा hfkr, यथा कथा b, त्यथा यथा r¹r⁴, यथा तथा m².

- Anye here used in antithesis to sarve must be meant as an equivalent to eke.

 A somewhat archaic use of the adverb hathā; cp. yathā kathā ca in Nirukta iv. 3, x. 26.
- 99. The sense is the chief thing a; for a term (sabda) is required (to be) dependent on the qualities (guna) of it b (the

sense); therefore one should bring terms under subjection to the sense by the various expedients of construing.

प्रधानमर्थः शब्दो r, प्रधानमर्थशब्दो bfk, प्रधानशब्दमर्थो hdm1.— तनुणायत्त r, तनुणायत्तम् m1, तनुणायतम् hd, तनुणोयत्त fb, तनुणो यत्तु k.—नानान्वयोपाचैः hd, व्यायः r, नानान्वपाये b, नालया fk.

- a Cp. Nirukta ii. 1: arthanityah parīkṣeta.

 b That tad must refer to arthah is shown by the expression śabdān arthavaśam nayet.
- 100. A redundant word (pada) should be rejected, while one that is lacking one should introduce into the sentence; and one that is far removed one should bring into juxtaposition, and should (then) arrange the regular sequence (of the words).

ज्यानुपूर्वी च hm1r, ज्यानुपूर्वी च d, ज्यानुपूर्वे च fk, ज्यानुपूर्व प्रº b.

101. Gender, root, and inflexion one should, in their respective places, adapt ^a (to the sense). Whatever is Vedic in a formula one should turn into everyday speech (laukika) ^b.

धातुं विमित्तिं m¹kr, धातुविभित्तिं hdb, धातुनिविभित्ति f. — संनमित्त hdm¹, संनमे तम bfk, संनयेत्तच r (cp. Nirukta ii. r: विभित्तीः संनमयेत्). — सन्ते m¹bfk, वाक्षे hd, वाक्षे r. — तत्तत्तुर्यात्तु m¹b, तत्त्तुर्यात्त f, बुर्यात्तत्त्तु r, बुर्याक्तन्त्रे तु hd. — The end of the varga is here marked by 20 in hdbf, not in m¹k.

Cp. Nirukta ii. 1: yathartham vibhaktih samnamayet. b Cp. i. 4 and 23.

21. Analysis of words. Six kinds of compounds.

102. The analysis of the secondary elements $(guna)^a$ may be (effected) by the aid of all roots $(dh\bar{a}tu)$ which possess a traditional characteristic form (linga), and the sense of which can be stated.

यावतामेव m¹bfkr, याचनामेव hd.—•िमधियः खात् h, •िमधिय खात् m¹, •िमधियख bfk, •िमधेयं च r.

- The root (dhātu) here representing the primary form (prakṛti or pradhāna), cp. ii. 108, and v. 96.
- 103. A word (pada), the definition of which can be expressed, whether it be derived from two roots, many (roots), or one root, is one consisting of a sound $(\acute{s}abda)$ that contains root, preposition, members (avayava), and secondary elements (guna).

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°शब्दं दिधातुनम् hdm¹, °शब्दार्जधातुनम् r, °शब्ददिधातुनम् f, °शब्दर्जिधातुनम् b.—वापि hdfkr, चापि b.—पदं hdm¹, पद bfk, यद r.

- 104. A word may be explained in five ways, (viz.) as derived from a root, as derived from the derivative a of a root, as derived from a compound meaning $(samast\bar{a}rtha)^b$, as derived from a sentence $(v\bar{a}kya)^c$, and as (of) confused d (derivation).
- à Corresponding to taddhita below, 106, and Nirukta ii. 2. b That is, defived with a samāsānta suffix; cp. taddhita-samāseşu, Nirukta ii. 2. c As, for example, itihāsa (=iti haāsa). d Vyatikīrņa: that is, by transposition of letters; cp. Nirukta ii. 1: ādy-anta-viparyayah.
- 105. Dvigu, Dvandva, Avyayībhāva, and Karmadhāraya, the fifth Bahuvrīhi, and the sixth called Tatpuruṣa (are the compounds) a.
- This sloka is quoted by Durga on Nirukta ii. 2. Only four classes are distinguished in the VS. Prātisākhya (i. 27 and v. 1, commentary), which does not mention the dvigu or the karmadhāraya class.
- 106. In compounds, as well as in a secondary derivative, explanation (nirvacas) should proceed from analysis: one should explain after separating a (the parts); thus 'punishable' (dand-ya) b as 'deserving punishment' (dandaarha),

विग्रहातिर्वच: m¹, विग्रहा निर्वच: hdrfk, विग्राहातिर्वच: b.—तिर्विते hdr, तिर्दिते b, तादृत्री fk.—निर्द्र्याद् hdm¹, निष्ठ्र्याद् r, निर्वत्या fk, निवर्त्तया b.—हर्ष्य bfr, द्राष्ट्रया hd, हर्ष्ड m¹k.—The end of the varga is here marked by २१ in hdbfk, not in m¹.

a Cp. Nirukta ii. 2: taddhita-samāsesu... pūrvam pūrvam aparam aparam pravibhajya nirbrūyāt.

b As an example of a taddhita; cp. Nirukta ii. 2: dandyah ... dandam arhati; see also Pāṇini v. 1. 66.

22. Meaning and analysis of words.

- 107. and 'fair-wived' (rūpavad-h'ārya) as 'he has a fair (rūpavatī) wife (bhāryā)'a. Thus 'Indra-Soma' (Indrā-Somau) as 'Indra and Soma' is an example (of a Dvandva).
- As an example of a bahuvrīhi. Yāska, in Nirukta 11-2,3, exemplifies only the tatpuruṣa class, though without naming it.

108. The form of the sound (śabda), the sense of the word (pada), the etymology, the primary form (prakṛti), the secondary element (guṇa), all this has manifold sense: there are ten species (guṇāḥ, seil., of explanation) in (case of) misunderstanding (anavagame) a.

प्रकृतिर् hdbfk, सलतिर् 1.—ह्यानवनमे r, कृशानवनमे hdm1, ह्यानवश्री bfk.

- a That is, five correct explanations under the above heads, and five incorrect.
- 109. Terms (śabdāḥ) expressive of a general meaning are occasionally applied in a particular sense (viśeṣe); thus (in) 'Who, pray, O men' (ko nu maryāḥ: viii. 45. 37), the interpretation (of) 'goes' (ṣate) is in (the sense of) 'fleeing' 2.

विश्वे खापिता: hm¹r, विश्वे कापिता: b, विश्वे खापिना f, विश्वेष दायिणा k.— पंचायने hrbfk.—यथा वृत्ति: hm¹bf, यथावृत्ति rk.—द्तीयते h, द्तीव्यते m¹bfr, द्ति-खते k.—109^{cd} and 110^{ab} are omitted in d.

- a The word isate in RV. viii. 45. 37 is explained by Yaska in his comment on this stance (Nirukta iv. 2) as paläyate, while in Naighantuka ii. 14 it is enumerated among the verbs which mean 'to go.'
- 110. But other (terms) expressive of a particular meaning are occasionally applied in a general sense; in the formula, 'With cold the fire' (himenāgnim: i. 116. 8), the term 'frost'a (hima) is an example.
- ^a Yāska, in his comment on RV. i. 116. S (Nirukta vi. 36), explains himena by udakena grīsmānte; cp. also Sāyaņa on i. 116. S.
- 111. Yāska has, in the stanza 'To every tree's (vrkṣe-vrkṣe: x. 27. 22), explained the word 'man-eating' (pūruṣādaḥ) by taking one word (and) dividing (it) into two b.

पुरवाद: hdm1fr, पूर्वाद: b, पुरवाद k.—The end of the rarga is here marked by in hdbf, not in m1k.

This and the following five examples (in 171-114) are given as illustrations of wrong interpretation due to misunderstanding (anavagama). The preceding two slokas may also have been meant to be included in this criticism.

Yaska, in Nirukta ii. 36, explains pūrusādah as purusān adanāya, 'in order to devour men,' but there is nothing in this to justify the criticism that he took pūrusādah as two words.

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23. Yaskn's wrong explanations. Dropping of letters.

- 112. Similarly, another (expression) which is not one (word), he has explained as one only by (his) analysis as 'month-maker' (māsa-kṛt) in the formula, 'The ruddy one me once'a (aruṇo mā sakṛt: i. 195. 18).
- ² In his comment on this stanza Yāska (Nirukta v. 21) explains the word as māsānām kartā. Our author here agrees with the Padapāṭha. See Roth, Erläuterungen, on Nirukta v. 21; Sāyaṇa on RV. i. 195. 18; Geldner, Vedische Studien iii, p. 178.
- 113. In the stanza, 'Not to his brother' (na jāmaye: iii. 31. 2), he has explained the two words garbham nidhānam, even though (another) word a intervenes, by making them into one b.
- a Sanitur: the words in iii. 31. 2 being garbham sanitur nidhānam. b That is, his explanation, in Nirukta iii. 6, is garbhanidhānīm. Yāska, however, doubtless intended merely to express that the two words constitute an 'open' or purely semantic compound; cp. Geldner, Vedische Studien iii, p. 107; Sieg, Sagenstoffe, p. 92.
- 114. The class of word is not recognized in the word tvah a, (nor) the sense in śitāman b. Misunderstanding of the accent (in) adhāyi is shown in the stanza 'As on the tree'c (vanc na: x. 29. 1).
- ॰र्विज्ञाता hd.m¹r, ॰र्विज्ञाता b, ॰र्किज्ञाता f. लःपहे hdm¹b, खपहे fk, खः पहा(र्थः) r. —र्थः ग्रितासनि hdm¹, र्थ ग्रिसासित b, र्थ ग्रिनासिन f, र्थः सिनासिन r. — स्वराज्वसमो hdm¹rfk, स्वरानवरासो b. —यने नि॰ m¹r, वने से॰ hd, वेवे नि॰ b, चेने ते॰ fk.
- Yāska (Nirukta i. 7) enumerates, doubtless following an earlier view, tva among the particles, but he clearly considers it an inflected word (ibid. i. 8). Our author must therefore be criticizing the latter view.

 Yāska (Nirukta iv. 3) states that the word means 'fore-arm' (dos), adding the divergent views of Sākapūṇi, Taiṭīki, and Gālava. From the above it does not, of course, appear what view our author held.

 Yāska (Nirukta vi. 28) in commenting on RV. x. 29. I reads vāyó ní adhāyi, while the Padapāṭha, reading vā yó ní adhāyi, leaves the verb unaccented after the relative. If our author is criticizing Yāska, it does not appear what he means here by a misunderstanding of the accent. Cp. Roth, Erläuterungen, p. 94; Max Müller, RV. Prātisākhya, p. 4; Rig-veda, 2nd ed., vol. iv, p. 9; Sāyaṇa on RV. x. 29. I; Oldenberg, Prolegomena, p. 532.
- 115. As the regular order a (of the words) was (arranged) according to the sense in Sunah-sepam b, Narā-samsam c, Dyāvā naḥ pṛthivī d, nir-askṛta c, and the rest:

प्रभृतिष्वर्थाद् hdm1, °ितस्वर्थाद् r, °ित अर्थाद् bfk.— °सीत्क्रमी hm1r, °सीक्रमी fk, °सीकुमी b.

- a That is, in the Kramapāṭha. This and the following śloka appear to be connected thus: as the sense requires the restoration of words to their proper order (pada-krama), so it requires the restoration of letters for the purposes of etymology to their proper order (varṇa-krama).

 b For śunaś cic chepam in RV. v. 2. 7; see RV. Prātiśākhya ii. 43 and xi. 8.

 c For narā vā śaṃsam in RV. x. 64. 3; see RV. Prātišākhya, loc. cit. d That is, these words in RV. ii. 41. 20 must be read as dyāvāpṛthivī naḥ; cp. Nirukta ix. 38.

 c For nir u svasāram askṛta in RV. x. 127. 3; cp. RV. Prātiśākhya x. 4, xi. 5.
- 116. (so) there is dropping of a letter (varna), of two letters, of many, and of a consonant: (for instance, in) atrānia, kapih b, nābhā c, danah d, yāmi e, and aghāsu f.

यामीत्यचासु m¹, यामित्यचासु hdr, यामीत्यदासु b, यामित्यदासु f. — The end of the varga is here marked by २३ in hdbfk, not in m¹.

* For attrāņi in BV. x. 79. 2. b For vṛṣā-kapiḥ in RV. x. 86. 5; see Nirukta xii. 27. c A very frequent form in the RV. before consonants beside the rare nābhau. There is possibly an allusion to Yāska's etymology (in Nirukta iv. 21): nābhir saṃnahanāt. d Explained by Yāska (Nirukta vi. 31), on RV. i. 174. 2, as dānamanasaḥ. c Given by Yāska (Nirukta ii. 1) as an example in tat tvā yāmi (RV. i. 24. 11 or viii. 3. 9) for the dropping of a letter. It is explained by Durga as = yācāmi. f In RV. x. 85. 13; supposed to be = maghāsu (the reading of the AV.); see Weber, Nakṣatra ii. 365, note 1.

24. Word and sense. The verb expresses a form of becoming.

117. From the sense (comes) the word (pada), its designation; from the word (comes) the ascertainment of the sense of the sentence ($v\bar{a}kya$). (For) the sentence arises from an aggregation of words, the word arises from an aggregation of letters a.

खामिधेयं hdmlrfk, सामिधेयं b.

- a Which are significant: hence the sense is the starting-point in interpretation.
- 118. From the sense (of the word), the subject-matter (prakarana), the gender, the appropriateness, and from (considerations of) place and time, the (possibility of) discriminating the (whole) sense in the formulas will result; such is the settled rule (sthitih) in (regard to) other (writings) also.

There is a lacuna in b from 118cd to 122cd: अलेष्वर्षविवे[क -- अन्तवि] त्तरी: 1

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119. He who thus exerts himself in the study of etymology (nairukte) by the various means of construing (anvaya), being desirous of knowing the form of Brahma², will, even though an evil-doer, go to the supreme b (param).

नैक्ते यो यतित hm1r, निक्तो यो यतित f, निक्तो जायते k.— रूपमपि दुष्कृत्यरं hm1r (दु:छत् m1), रूपमवि दु:छप f, दु:छय k.

That is, the Veda. b Cp. Nirukta i. 18: yo 'rthajña it sakalam bhadram aśnute: nākam eti jāānavidhūtapāpmā.

120. How this (world) did not exist in the beginning, either as non-existent or existent, how this universe (sarvam) came into being, (all) this they term the evolution (vrttam) of becoming a (bhāva).

थथेदसंबेhdm¹, थथेदसपिr, थयेदसपिरि.— अद्य hdr, श्रब्दाय f.— भाववृत्तं hm¹r, भावकृतं fk.—वद्नि dm¹rfk, यद्ति h, प्रचचति r¹r⁴.(R's edition, p. 56, śloka 132).

a Cp. below, viii. 46 on RV. x. 129 (nāsat): vadanti bhāvavrttam tat.

121. The verb (ākhyāta) has becoming as its fundamental meaning (pradhāna) a. There are these six modifications (vikārāh) b of becoming: genesis (janma), existence (astitvam), transformation (parīnāmah), growth (vṛddhih), decline (hānam), destruction c (vināśanam).

यञ्चिकारा hdr, यञ्चिकारो fk, षट्प्रकारा r¹ r⁴ (p. 56, śloka 128).—जन्मासिलं hrm¹ r¹ r⁴ (p. 56, śloka 128), जन्मासिलं f.—परीणामी m¹ fr, परीणामी d, परिणामी h, परि-णामी k.—वृज्ञिहांणं वि° hdr, वृज्ञिहांनिवि° fkr¹ r⁴ (p. 56, śloka 128).—The end of the varga is here marked by २8 in hm¹ f, not in k (nor in b owing to the lacuna in that MS.).

^a This definition is identical with that in Nirukta i. 1: bhāvapradhānam ākhyātam. Cp. RV. Prātišākhya ii. 12. 8.

^b This is quoted by Yāska (Nirukta i. 2) as the opinion of Vārsyāyaṇi: ṣaḍ bhāvavikārā bhavanti.

^c The passage in Nirukta i. 2 on which this is based, gives the verbs (jāyate &c.) corresponding to the above nouns.

25. The deities of the Vyāhrtis and of Om.

122. But whatever other modifications of becoming arise from these $\sin a$ must be inferred in each case according to the sentence, to the best of their ability $(s\bar{a}marthy\bar{a}t)$; by those who are most familiar with the formulas,

II.

षक्षां तु hrfk, वर्षाः खुर् r¹r⁴ (p. 56, śloka 129).—ते यथावाकाम् hrfk, यथावजनम् r¹r⁴ (p. 56, śloka 129).—त्रायुद्धाः r, जलु f, त्रश्युद्धाः hdm¹ (cp. Nirukta i. 3: त्रश्युद्धाः).

The wording is somewhat clumsy; literally: 'others which arise from the modification of becoming of these six.' The passage of the Nirukta (i. 3), on which the above is based, is more clearly expressed: anye bhāvavikārā eteṣām eva vikārā bhavanti.

b Cp.
Nirukta i. 3: te yathāvacanam abhyūhitavyāḥ.

123. and (must) likewise (be inferred) in accordance with the (nature of the) adorations (namaskāraiḥ) a of the Gods and Fathers (appearing in those formulas).

Now hear the divinity of the sacred utterances (vyāhṛti) b, individually and collectively.

नमस्तार्विषय hm¹r, नमस्तार्विषय fk, नमस्तार्ख्येव b.— षण वार्त्त hm¹r, पण यार्त्त fk, खबास्तं b.

a That is, the various modifications of the verbal sense are to be inferred not only from the nature of the sentence but also of the prayer which it contains. If namaskāraķ be read, the meaning would be: 'the nature of the prayer is also to be inferred (in doubtful cases) from the tenor of the sentence.'

b That is, the three mystical words bhūr bhuvaķ svaķ.

124. Now the divinity of the sacred utterances collectively is Prajāpati^a, while the deities of them individually are this (terrestrial) Agni, Vāyu, and Sūrya (respectively).

दैवतं तु hm1r, देवतं तु fk, देवतं च b.

a Cp. Sarvānukramaņī, Introduction ii. 10: samastānām prajāpatiķ.

125. The syllable Om has Vāc for its deity, or else it is addressed to Indra, or else (it belongs) to Paramesthin; or it is addressed to the All-gods, or to Brahman, or to the Gods (in general), or Ka (is its deity).

बादिवाद्यों hdbr¹r⁴ (p. 56, śloka 133), बादिवाद्यों r, बाद्येवाद्यों f, बाद्येव m¹, बाद्येवाद्यों k.—देव: क एव r¹r⁴bfkr, देव: क एव hdm¹.—The end of the varga is here marked after this śloka (125) by २५ in hdm¹, but after 124 in bfk. The former is doubtless correct, as the end of the varga thus corresponds with the end of the Introduction, while in the other case the twenty-fifth varga would without any apparent reason contain only three ślokas. The two vargas, 25 and 26, however, contain together only eight ślokas instead of ten.

a On this sloka is based Sarvānukramaņī, Introduction ii. 11, where, however, Vāc and Indra are omitted, and ādhyātmikah (see Sadgurusisya) corresponds to ka.

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- 26. The first three hymns. Authors of Vaisvadeva hymns.
- 126. The first hymn is addressed to Agni. Its seer a is Madhuchandas. The seven triplets b which follow it should all be recognized as addressed to different deities.

श्रापेयं hm¹rfk, श्रमधे b.—°स आर्षकम् hm¹r³r⁴r⁵, °स आदृषः b, °स आदृषु f, °श्रात्यादृषु k, °स आदितः r.—श्रियाः सर्वे hm¹r³r⁴r⁵, श्रियास्त्रव्ये b, श्रियास्त्रव्ये fk, श्रियास्त्रव्ये fk, श्रियास्त्रव्ये fk, श्रियास्त्रव्ये fk, श्रियास्त्रव्ये fk, श्रियास्त्रव्ये r.—From here (126) down to 145 Rājendralāla Mitra gives readings connected with r⁴: ghapustakoddhṛtapāṭhaḥ (perhaps='restored' or 'corrected' reading). Both gha and gha u are referred to in the notes on śloka 137, p. 57.

a More literally, 'the authorship (ārṣakam) is that of Madhuchandas.' b That is, those which are contained in RV. i. 2, 3.

127. The first of these (2. 1-3) is addressed to Vāyu, the following one (2. 4-6) to Indra and Vāyu, then one to Mitra and Varuṇa (2. 7-9), one also to the Asvins (3. 1-3), one to Indra (3. 4-6), then one to the All-gods (3. 7-9).

लेवां hm¹r, तेवां bfk.—°णोऽयाखिनो hr³r⁴fkr²r⁵, °णो द्वाखिनो b, °ण गाखिन्य r.—प्रीन्ह्रो hr³r⁵, स्विन्ह्रो fkr², विन्ह्रो b, ऐन्ह्रो r.—तो hr³r⁵, थो m¹, वो bfk, य: r.— वैश्वदेवबा: hm¹r³r⁵, वैश्वदेवत: bfk, पश्चमखुच: r.

128. Now (this) last triplet (3. 7-9), composed in the Gāyatrī metre, contains that name (tan-nāmā) a, or has (the word) 'all' (viśva) as its characteristic mark. But (any) other (hymn) addressed to many divinities can be recited in (the place of) those addressed to the All-gods b.

तहासा hr³r⁴r⁵m¹, नानाप्रा bfk, नान्यः घष्ठाढ् r.—विश्विक्षिते वा hm¹r³r⁴r⁵b, विश्विक्षिते fkr. After this there is a lacuna of four pādas in fk: 'बिक्षिते [वा - प्रार्थातं
गो] तमे ध खिब्सिन.—गायनोऽन्यस्तु यसुचः hdr, गायनो स्य स्तिनः b, गायनो
स्वपर्वृचः r¹r⁴r⁶ (r⁶ or ca first appears in Rājendralāla's edition in the notes on this
śloka, the whole introduction being evidently wanting in this MS.).—वज्ञदेवतस् rb
(=Nirukta xii. 40), वज्ञदेवत॰ r⁴, वज्ञदेवसम् r³, वज्ञदेवसम् hd.— स्वयन्तु m¹r³, खन्यं
तु hb, ॰सन्तस्तु r¹r⁴.—128^d=iii. 33^d.

That is, each of these three stanzas contains the name viśve devāsah, or in other words it is characterzed by the term viśva.

According to Yāska (Nirukta xii. 40) this (i. 3. 7-9) is the only gāyatrī triplet addressed to the Viśve devāh. But, he adds,

whatever (hymn) is addressed to many divinities may be suitably employed in place of such as are (in the strict sense) addressed to the All-gods: yat to kim cid bahadaivatam tad vaiśvadevānām sthāne yujyate. Cp. Roth, Erläuterungen, p. 167; also Ṣaḍguruśiṣya on Sarvānukramaṇī i. 139.

129. In ^a Luśa ^b, Duvasyu ^c, Śāryāta ^d, Gotama ^e, Rjiśvan ^f, Avatsāra ^g, Paruchepa ^h, Atri ⁱ, the seer Dīrghatamas ^j,

दुवली r, स वात्वे hdm¹r³r⁴r⁵ (lacuna in fk): the latter must be a very old corruption as MSS. of both families have it. The only MSS. with the correct reading are apparently r¹ and r⁶.—गीतने hdm¹b, जीतने r; the reading of fk (where the जो of जिंदो seems to have caused the lacuna: see note on 128) चिंगोतने also points to जीतने. जीतने and जीतने are frequently confused in the MSS.: cp. critical note on i. 58.—पद्धि hr³f, पद्धि b, पद्धि r, पद्धि kr², पद्धि m¹.—जदी r (=r¹r⁶), पुने bfk r²r⁶hdm¹r³r⁴: the latter must also be a very old corruption, which is easy to explain palaeographically, and would, moreover, have been helped by the hiatus (किप जाने).—हिचतनस्वा hm¹r, होचतनस्वा b, होचतन्वा f, होचतन्वा kr².—The end of the varga is here marked by २६ in hdbfk, not in m².

The following twenty seers enumerated in 129-131 are all authors of hymns to the All-gods.

**Seer of RV. x. 35, 36.

**Seer of RV. x. 100.

**Seer of RV. i. 189, 90.

**Seer of RV. vi. 49-52.

**Seer of RV. i. 139.

**Seer of RV. vi. 41-43.

**Seer of RV. i. 164.

27. Character of Vaisvadeva hymns.

130. in Vasiṣṭhaa, Nābhānediṣṭhab, Gayac, Medhātithid, Manue, Kakṣīvat f, Vihavyas, as well as in many other seers h,

वारीविता, वारीवित hdm1r4, कार्योवित bfkr2.— व्यायविषु hm1r3r4bkr2r5, og व्यविषु r.

a Seer of RV. vii. 34-37, 39, 40, 42, 43. b Seer of RV. x. 61, 62. c Seer of RV. x. 63, 64. d Seer of RV. i. 14. c Seer of RV. viii. 27-30. f Seer of RV. i. 121, 122. s Seer of RV. x. 128. h Besides the twenty here enumerated there are about ten other authors of Vaiévadeva hymns in the RV.; see Aufrecht, RV. vol. ii, p. 668, under devāl. Seventeen of the twenty seers enumerated above (the omissions being Atri, Gāthin, and Nābhānediṣṭha) are repeated below in iii. 55-59, where twenty more are added.

131. in Agastya a, Brhaduktha b, Viśvāmitra c, and Gäthin d, variations (vipravādāḥ) are here (in the Rg-veda) apparent in their respective praises.

69] —ii. 135 TRANSLATION AND NOTES [RV. i. 3

विश्वामिन च hm^1r , विश्वामिन घ $bfkr^2r^5r^4$. — विप्रवादाश $hm^1r^1r^4r^5$, विप्रवादाश्च r, विप्रवादांश्च bfk.

- a Seer of RV. i. 186.

 b Seer of RV. x. 56.

 c Seer of RV. iii. 57.

 d Seer of RV. iii. 20.

 e That is, these seers differ from one another in regard to the deities addressed in their Vaisvadeva hymns.
- 132. Now the teachers Yāska a and Śāṇḍilya say that any formula b in which a combination of many (deities) appears, is addressed to the All-gods.

बहीनां सं hm1r, बहीनां चं b, बहीनां सं fk.—वैश्वदेवं तद् hm1r3r4r5, वैश्वदेवं तस् r, बहोनं सम् b, बहेनं सम् b, बहेनं तम् k.

- a In Nirukta xii. 40: see above 128, note b.

 Mantra is here treated as a neuter; also below, viii. 129.
- 133. One should state everything, whatever it be, a verse, or hemistich, or stanza, or hymn, which is addressed to many divinities, to be addressed to the All-gods a.

बहेत्सर्वे hrbfk, दहेत्सूर्ये m¹.—बझ्डदेवतम् hm¹rbfk (Nirukta xii. 40), °देवतम् r¹r⁶.

^a See above, 128, 132, and Nirukta xii. 40.

134. All (sarvāḥ) the deities are praised by the seers with collective laudations; now this technical term (samjñā) 'collective' (viśva) is laid down (nipātitā) in (the sense of) all-comprehensiveness (sarvāvāptau).

The words खर्वा to खुता: (inclusive) are omitted in fk.— इत्येषा bfkr²r⁵hm¹r³r⁴, ख्यासां r.— विपातिता hdr, विपातिती bm¹r⁴r⁵, विपातिति fk.—The end of the varga is here marked by २७ in bfk, by २६ in hd, not at all in m¹.

- a That is, it is used in a collective sense, viéve devāh thus meaning 'the gods collectively.'
 - 28. Passages of the Eg-veda addressed to Sarasvati. Indra hymns.
- 135. Now the seventh (triplet) is addressed to Sarasvatī (3. 10-12). These are the Prauga deities. She is praised in all stanzas by the name of Sarasvatī in two ways:

सार्वतस्तु hm¹r³r⁵r⁴, सर्वतस्तु bfk, सार्वतः r.—सप्तस hm¹r³r⁵r⁴, श्र्नाम b, उत्तर्भ fkr², सप्तमस्तु r.—एताः प्रचग^o hdr, एता प्रच^o b, ष्टना प्रचग^o fkr².—After 135^{ab} the following line (not found in hdm¹r³bfkr²r⁵) is added by r:

चाविध्यमान जने वा प्रखगेष्वत चावपेत्।

—सरस्वतीति hm¹bfk, सरस्वती तु r.—द्विविधम् hdm¹, द्विविदम् fk, द्विविवम् b, द्विवि-धाम् r.—ऋषु hm¹bfk, ह्यृषु r.—सर्वासु सा hm¹r³r⁵r⁴, संहुऋते r, सहऋते b, सहस्रिने fk.

a RV. i. 3. 10-12, where Sarasvatī appears as a Praüga deity, is explained in Nirukta xi. 26, 27. Sarasvatī again appears as a Praüga deity in RV. ii. 41. 16-18. Cp. below, iv. 92.

136. as a river, and as a deity. Now with regard to this the teacher Saunaka has stated that the passages (in which she is praised) as a river a are six, (and that there is) not a seventh:

नदीवहेवतावञ्च hbfkr² (Nirukta ii. 23), नदीवञ्चेव वाजीव r.—त्याचार्यज्ञ hdm¹, स्वाचार्यज्ञ b, सूचाचार्यज्ञ fkr², सूक्ताचार्यज्ञ r³r⁴r⁵, तथैवमुभयं r.— शीनकः hdm¹r³r⁴bf kr²r⁵, ख्रृतस् r.—नदीविद्यासाः r³r⁴r²r⁵, नदीवंशियसा b, नदीविद्यासी fk, नदीविद्याः hdm¹.—षर् ते hm¹r³r⁴r²r⁵, पद्मे fk, पद्धे b.—136°d-138°d seem to be omitted in r¹ (and r⁵?), as these five lines are relegated to a footnote by Rājendralāla Mitra.

a Cp. Nirukta ii. 23: sarasvatīty etasya nadīvad devatāvac ca nigamā bhavanti.

137. (the six being) a 'Best Mother' (ambi-tame: ii. 41. 6) b, 'Alone' (ekā: vii. 95. 2), 'On the Dṛṣadvatī' (dṛṣadvatyām: iii. 23. 4^{cd}), 'Citra indeed' (citra it: viii. 21. 18), 'Sarasvatī' (x. 64. 9 and vi. 52. 6^b). Yāska, however, regarded this (passage), 'She with her might' (iyam śuṣmebhih: vi. 61. 2) d, to be a seventh.

खंबेका hm1, खनेका fkr, खनेका b.—चित्र इस hr3r4r2(?)r5, इसं bfk.

a As the first line of the śloka contains pratīkas only, one would naturally expect six separate words to represent them; but according to the reading favoured by the MSS. (citra ic ca, sarasvatī) there are only five, sarasvatī representing two passages. On the other hand, the reading of bfk, citra imam, gives six pratīkas; imam (x. 75.5) is, moreover, most appropriate, as Sarasvatī is here invoked with a number of other rivers. Citra imam could easily have been corrupted to citra ic ca, the second word beginning with the same letter, and citra it being already familiar to the scribe from a previous occurrence (i. 48). Citra ic ca would much less easily be corrupted to citra imam. The id could not have been considered necessary for identification, as another stanza of the RV. also begins citra it (x. 115. 1). For these reasons citra imam appears to be the preferable reading.

b In this passage Sarasvatī is again a Praüga deity; cp. 135, note a.

71] — i. 140 TRANSLATION AND NOTES [-RV. i. 6

There are three pādas in the RV. beginning Sarasvatī: x. 64. 9 (sarasvatī sarayuḥ sindhuḥ), vi. 52. 6^b (sarasvatī sindhubhiḥ pinvamānā), and ii. 3. 8 (sarasvatī sādhayantī dhiyam). The latter passage could not have been meant, as Sarasvatī is here one of the three sacrificial goddesses along with Ilā and Bhāratī in an Āprī hymn. If sarasvatī is meant to represent two pratīkas, the second passage can hardly be objected to because it is only the second pāda of a stanza, since dṛṣadvatyām in the same line is the third pāda of a stanza.

d This stanza is expressly stated by Yāska (Nirukta ii. 23) to be addressed to Sarasvatī as a river: athaitan nadīvat.

138. Aitara a regarding this (stanza) as a sacrificial text (yājyā) for the victim offered to Sarasvatī (sārasvata) in the Maitrāyanīya (Samhitā) b, because the oblation is (here) the chief thing c, has stated (that it is addressed) to Vāc d.

°खीतां hr³r⁴fbkr²r⁵, खीनां m¹.—थाज्या hr³r⁴m¹br²r⁵, यज्या fk. The anusvāra must have dropped out owing to the following लि॰.—°खनिष: hm¹r, °द्धिष: b, °द्धुधिष f, °द्धुधिष k.—एनैतरी hdm¹rb, एनोनरी fk.

This name is not found elsewhere.

b iv. 14.7 (among the yājyānuvākyā texts).

That is, regarded from the point of view of the sacrifice, the goddess would be addressed, not the river.

d That is, Sarasvatī = Vāc; cp. Nirukta vii. 23, where Sarasvatī is the only one of the fifty-seven names of vāc (Naighanṭuka i. 11) discussed.

139. (The hymn) 'Doer of fair deeds' (surūpakrtnum: i. 4) is addressed to Indra, as well as seven others after it (5-11). Six successive stanzas (beginning) 'Then according to their wont' (ād aha svadhām anu: 6. 4-9) are addressed to the Maruts.

चान्यात्यतः hm¹b, चान्यतः fk, चान्योऽन्यतः r.—षवाद्ह bfr⁴, ववाद्ह kr², षडाद्ह hdm¹r.—The end of the varga is here marked by २८ in bfk, not in hdm¹.

29. Indra associated with the Maruts in RV. i. 6.

140. One (of them), 'What is firm' (vilu cit: 6.5) is sung in honour of Indra with the Maruts. But the latter hemistich of the (stanza) next but one to this (i.e. 6.7°) a is addressed to two deities.

वीळु hdm¹, वीबु bfkr, पीबु r³, विखु r¹, विद्यु r², वाबु r⁵.—इब्ह्राय hm¹r³bfkr²r⁵, एक्ट्रायं r, इब्ह्राउ r¹.—एकान्तरायाबु hm¹r, एकांतरास्त॰ fbk.— अर्धची खो dm¹, अर्धचीं ब्यो r⁴r⁵, अर्धचीं क्यो h, अर्धचेन्छो r, ॰धीं न्यो b, ॰डंचिंखो f, ॰डंचिंखो k.—दिदेवतः brfkr⁴r⁵, दिदेवतः m¹, हि देवतः hd.

a That is, the third pada, this being a gayatrī stanza.

141. For while it is chiefly addressed to the host of the Maruts, Indra is at the same time intended to be distinguished thus: 'both glad (and) equal in brilliance' (mandū samānavarcasā); or (this means) 'with him who is glad (and) of equal brilliance's.

सब्द्रणप्रधाणो hm¹r, °धायो fk, °धायो b.—हीत्यं चेन्ह्रो r⁵, हित्यं चेंद्रो m¹, हीत्यं चंद्रो h, हीत्यं चेंद्रो b, हित्यं चेंद्रो f, हित्यं चेंद्रो k, (यं?) हीत्यं च r²r³r⁴, (यं हीन्द्रसु r.—सन्दू hr³r⁴m¹r, सृदू b, सन्दु: r², सन्द्र: fk.—समानवर्चसा r⁴ (≡ RV.), °वर्चस्यं hdr³m¹, °वर्चस्यो r, °वर्चस्य bfk.

- a These alternative explanations are based on Nirukta iv. 12: mandū madisnū yuvāņ sthah; api vā mandunā teneti syāt, samānavarcasety etena vyākhyātam.
- 142. Those to whom (the hemistich appears to be) addressed to two deities a, explain (the final vowel of) mandū as not liable to phonetic combination (pragrhnanti) b. One (however) who from his study (of it) recognizes the pāda to have only one deity, deserves a hearing;

मन्दू hdr, संझ b, संद k, मण्डू r¹r⁴r⁶r⁵.—येषासेव hm¹r³r⁴r⁵b, येषासेष r, एषासेव fkr².— एकदेवत्यम् hdbfk, °देवत्यम् m¹, °देवत्यम् r.— विज्ञाया॰ hdbf, विज्ञेया॰ r, विज्ञाना॰ r¹r⁴r⁵.—•ध्ययनात् hrm¹r¹r⁴r⁵, °त्ययनात् fkr², °त्यनयत् b.

- The two deities would be the host of the Maruts and Indra; but cp. Griffith, Translation of the Rig-veda on i. 6. 7, and Grassmann, Wörterbuch, under mandu.

 Mandū is treated as pragrhya in the Padapāṭha.
- 143. as Rodasī in the Atharva-veda (atharvāngirasa) is (regarded as one) of the wives of the gods a.

This praise is by the teachers regarded as chiefly addressed to the host of the Maruts b.

चर्यर्वाङ्गिरसे hrm^1 , स्वर्वाङ्गिरसे b, आधर्वागरसे f, आधर्वागरसे k.— 143^{ab} is omitted in $r^1r^4r^6$.

In RV. v. 46. 8 ródasī is treated as pragrhya in the Padapātha (doubtless because not accented rodasī). This stanza also occurs in the Atharva-veda vii. 46. 8. It is commented on by Yāska (Nirukta xii. 46), who, however, explains ródasī here as rudrasya patnī. Op. Sāyaṇa on RV. v. 46. 8.

Description of the Maruts is predominant here, is supported by the wording of the Sarvānukramaṇī: 'the six (stanzas) ād aha (6. 4-9) are addressed to the Maruts, vīļu cid (6. 5), indreņa (6. 7) are also addressed to Indra.'

73] —i. 148 TRANSLATION AND NOTES [-RV. i. 13

144. As the host of the Maruts is chiefly addressed, Indra is at the same time intended to be distinguished. For the entire host of the Maruts is considered to share (in sacrifice) equally (samāmśam) with the great Indra.

निचिकित्सित: $hr^3r^4bfkr^2$, निचिकित्स्रते r.— अवृद्गणं अहेन्ह्रस्र hdr, अवृद्गणमहेन्द्रस्र $r^4(r^3?)bfk$, अवृद्गणेनिहेन्द्रस्र $r^1r^4r^6r^2$, सवृद्गणं प्रधानस्र m^1 .— समाग्रं f, सम्ग्रं f, समाग्रं f, सम्ग्रं

30. The deities of RV. i. 12, and of the Apri hymn i. 13.

145. The hymn 'Agni' (agnim: i. 12) has Agni as its divinity. In it one verse, 'by Agni Agni is kindled' (agnināgnih sam idhyate: 6°), is addressed to two deities: they mean Nirmathya and Āhavanīya a.

°पिदैवत्यं hm¹r, °दैवत्यें b, °देवत्यो fk.—द्विदेवतः hbfk, द्विदैवतः m¹r³r⁴r⁵ (Sarvā-nukramaņī द्वापिदैवतः).—निर्मेखा॰ r¹r⁴fk Şarvānukramaņī, निर्मेण्या॰ hdr⁶m¹b.—•या-र्षाव् hdm¹rb, °यार्थव् fk, °यार्था r¹r⁴, °यार्थे r⁶.

^a Two forms of Agni, the one being the fire produced by friction, the other the oblation fire. Cp. Sarvānukramaņī on RV. i. 12: pādo dvyagnidaivato nirmathyāhavanīyau.

146. Now as to the deities which, stanza by stanza, in the second hymn of twelve stanzas (i. 13), are praised along with Agni, hear their names from me.

चाजु देवता: hm¹bfk, देवता: जुता: r.— खूयनी hm¹r, खयंते b, यूयते r¹r⁴r⁶fk.— खमिना hm¹rb, मिना fk.—In r¹r⁴r⁶ 146°d reads:

श्रूयति देवता यासां नामानि शृगुतेह नः।

147. In the first (stanza) Fuel a (idhma) is praised, in the second Tanunapat, Narāsamsa in the third, but in the fourth Ila is praised;

खुतसिध्मो hm¹rb, श्रुतसिध्मो fk, समिज्ञखु r¹r⁴r⁶.—खूयते त्विळ: hm¹, खूयते त्विज्ञ: r, खुयते न्वित: b, श्रूयत् न्विज्ञ: f, श्रूयतां विज्ञ: k.

a On the Aprī hymns, see Roth, Erläuterungen, pp. 122-124.

148. but the Litter (barhis) in the fifth, then the Divine Doors with another (6), Night and Morning (naktosāsā) in the seventh, while in the eighth are praised together

II. L

देखस् hm¹bfk, देखस् r: the Sarvānukramaņī has the Vedic form देवी:. — व्यथा hm¹rfb, व्यथा r⁶, व्यथा kr². — संजुती सह hm¹r³, जुती सह (सं being omitted) b, जुती रहे (the preceding four syllables जष्टस्यां सं being omitted) fk, स जुती सह r⁵r⁷, तु जुती सह r.

149. the two 'Divine' Sacrificers; in the ninth stanza are praised the Three Goddesses; but Tvaştr is to be known as praised in the tenth.

देखाब hm¹r, देखाब fkr²r⁵, देखाइ b.—जुत: hm¹r, ख्वत: b, जुत: fk.—The end of the varga is here marked by 30 in hdm¹bfk.

31. The cleven Apri hymns.

150. In the eleventh (stanza) of the hymn one should know Vanaspati to be praised, but in the twelfth one should know the divine 'Svāhākṛtis' to be praised.

खुतं m1r5, खुत b, खुत fk, खुतिं hdr.—हेवीर् hm1, हेवी r3bfk, हेव्बी r.—° इतीरिति hm1r3bfk, ° इतीरिष्ठ r.

151. Now as to the déities which, stanza by stanza, are celebrated in this hymn (i. 13), they (occur) in all the Āprīs; the second (deity), however, is subject to option (vikalpate) a.

॰था तु विकल्पते hr³r6bfr², ॰था तु विकल्पते m¹k, ॰थायां विकल्पते r.

a As to how this option applies, see below, ii. 155-157.

152. As to the Āprī hymns, including the Praisas (ritual summons), they are eleven (in number); or (rather) the Praisa hymn^a (consists of) sacrificial formulas, while these other (hymns of the Rg-veda) are ten (in number)^b.

सहाप्रीसूक्तानि hm¹r³r⁵, सहेयसूक्तानि bfkr², सहेव हैतानि r.— तान्येकाद्य सन्ति च hm¹r³bfkr²r⁵, लेकाद्य प्रचचते r.— यजूंचि hm¹r³fkr²r⁵, यज्ञांसि b, यजुवः r.— •तराणि तु hm¹rb, •तराणि च k, •तराणि f.

Which consists of twelve yajūmsi, that is, VS. xxi. 29-40. This is referred to by Yāska (Nirukta viii. 22) as praisikam (scil. sūktam), and included by him among the eleven Aprī hymns (tāny etāny ekādasāprīsūktāni). Cp. Roth, Erläuterungen, p. 122.

b The ten Aprī hymns of the Rg-veda are enumerated in the Anuvākānukramanī, 10-12, p. 48 of my edition of the Sarvānukramanī. See also ĀŚS. iii. 2. 5 ff.

75] —ii. 155 TRANSLATION AND NOTES [RV. i. 13

153. Now there are three (Āprī hymns) relating to the Sautrāmaṇī sacrifice (sautrāmaṇāni) a, one to Prajāpati (prājāpatya) b, and one used at the horse-sacrifice (āśvamedhika) c, and the one (employed) in the human sacrifice (puruṣasya medhe) d: these (make) six (special additional Āprī hymns) in the Yajur-veda (yajuhṣu).

पुरुषस्य तु hm¹, पुरुषस्य च rbfk.—यजुःध्वेव r, यजुध्वेय hm¹bfk.—तानि षट् hm¹r³ bfkr²r⁵, तञ्च हृ r.

That is, VS. xx. 36-46 (cp. S'B. xiii. 9. 3¹⁶, note); xx. 55-66 (cp. S'B. xii. 8. 2¹⁹); xxi. 12-22 (cp. S'B. xii. 9. 3¹⁶).

That is, VS. xxvii. 11-22 (see commentary on the first stanza and cp. S'B. vi. 2. 2¹ ff., especially ¹⁰ and note on ¹²).

Column VS. xxix. 1-11 (cp. S'B. xiii. 2. 2¹⁴).

Referred to in Sankh. S'S. xvi. 12. 8 as beginning again mṛṭyuḥ.

154. Here only the Praisa hymn (VS. xxi. 29-40) need be (considered); that (which has been referred to beyond this) in the Yajur-veda (yajuḥṣu) need not be troubled about (here).

Of those (eleven) the hymn relating to the Praisas a, and that

which Dirghatamas sang (i. 142),

यजुःष्वाद्रियेत तत् m^1 r, यजुष्वाद्रिये तत् h, यजुष्टाद्ये ततः b, यजुषा र्त्येव तः fk, यजुःष्वाद्येषु च $r^1r^4r^6$.—प्रैषगतं hm^1r^3 , प्रेषद्यतं bfkr.—सूतं यञ्च hm^1 , यञ्च यञ्च r, यञ्च तञ्च fkr^2 , यञ्च only b, यन्तु तञ्च r^5r^7 .—The end of the varga is here marked by 39 in hm^1bfk .

^a That is, Aprī stanzas belonging to (-gata) or turned into (-kṛta) Praiṣas, the expression being equivalent to Yāska's praiṣika, consisting of Praiṣas.'

32. Tanunapāt and Marāsamsa in Āprī hymns. Idhma a form of Agni.

155. and that which has been mentioned in (the collection of) Medhātithi (i. 13) a: only these three contain both b (Tanūnapāt and Narāśaṃsa). Both that which is mentioned in (the collection of) Gṛtsamada a (ii. 3) and in (that of) Vādhryaśva a (x. 70),

सेघातिथी hm1r3r5r7, सेघातिथिर् fkr2, सेघातिथि r.—•वन्ति तु hrbfk, •वंति च m1.—ऋषी गृत्समदे hm1r3r5r7, ऋषिर्गृत्समदो bfkr.—वाध्यश्च hm1r3r5r7, वाध्यश्चस् r, वाधुवंस्तं f, वाधुवंस्त k, वानुवंस्तं b.—च hr3r5r7b, च fk, तु r.

^a Which would constitute a rsi-sūkta according to i. 14, 15. ^b Ubhayavanti; cp. Nirukta viii. 22: maidhātitham dairghatamasam praisikam ity ubhayavanti; cp. Roth, Erläuterungen, p. 122; see also my Introduction to the Sarvānukramanī, p. xiv.

156. both (the hymn) of Atri (v. 5) and that (vii. 2) which was revealed to the son of Urvaśī (Vasistha), contain Narāśaṃsa. Tanūnapāt (appears in that) which Agastya (i. 188) and Jamadagni^a (x. 110) sang,

खनेस $hm^1fr^3r^2r^5r^7$, खनेस b, सने स k, सचितु r.—हहर्श स $hm^1r^3bfkr^2r^5r^7$, हहिश स r.— गस्त्रस्थ $hm^1r^3br^5r^7$, गस्त्रस्थ r, no particle in k.— जनहिंससु r, जानदिंसस्थ h, सामहन्यस्थ r^6r^7 , नामहेंसस्थ hdm^1r^3 .—There is a lacuna in fk between गस्स्य and सम्मार्थ.

The reading of hdm¹r³, vāmadevah, is doubtless a corruption of the incorrect reading jāmadagnah. There is no Āprī hymn by Vāmadeva, while that of Jamadagni is particularly important, the whole of it being commented on by Yāska (Nirukta viii. 4-21); cp. Roth, Erläuterungen, p. 122, and Sarvānukramaņī, Introduction, p. xiv.

157. and that which the seer Viśvāmitra (iii. 4) and Asita the son of Kasyapa (ix. 5) sang.

Now as to the twelve deities which have been stated a (to belong) to the stanzas of Medhātithi (i. 13. 1-12),

•धेर्चना बांजु b, •धेर्चना था तु fk, •धेर्चनो याजु m¹r³r²r⁵r², •धेर्चनोथीस h, •धेर्चनोथीस d, •धेस्त्रुचां याजु r.

a Above, ii. 146-150.

158. learn the manner (sampadam) in which they represent (sampadyante) Agni.

The Fuel (idh-ma) is the Agni who is everything; for this (Agni) is kindled (sam-idhyate) as fuel. Or this form (i-dhma) is made from the root dhmā; for fuel is kindled when blown (dhmātaḥ).

यथापि ता: hr³m¹r²r⁵r², यथापि ता: bfk, यथापीका: r.—खर्ग्स hr³m¹bfkr²r⁵r², खोऽयस् r.—शिध्मः hm¹r³r⁵r², होंध्यो b, हीध्ये r, हीध्यो f.—ध्यातैर्वतस्तृतस् hm¹r¹ r³r⁴r⁶, ध्यातेर्वतस्त्रतस् b, ध्यातेथेतस्तृतस् fk, ध्यातेवेतस्त्रतस् r.—ध्यातो r, ध्याते bfk, हीध्ये r³r⁵r².—The end of the varga is here marked by ३२ in hm¹fk. The last pāda is repeated in b only.

a This etymology corresponds to the only one given by Yaska (Nirukta viii. 4): idhmah samindhanāt.

77] - 4 TRANSLATION AND NOTES [-RV. i. 13. 4

1. Tanānapāt. Harāćamsa. Ils. Barhis.

1. Now this same Agni is (also) Tanunapat a by name. That (celestial Agni) extends (yachati) b his body (tanum).

They say that 'Napāt' is a descendant', and that the origin of this one (asya) is from that one (amutas) d.

यहायवी तनुम् $hm^1r^3r^2r^5r^7$, यहित्यसी तनम् b, यहित्यसी तनुम् f, सीऽपुचित तनुः r.—जनुतीऽस्न $hm^1r^3bfkr^2r^5r^7$, समृतस्य r.

- Cp. above, ii. 26: ayam tanūnapād agnih.

 Cp. ii. 27: anantarām prajām āhur napād iti.

 d Cp. ibid.: asau hi tananāt tanuh.

 d Cp. ibid.: napād amuşya caivāyam agnih, and ii. 26°d.
- 2. Now some say that Narāsamsa here is Agni^a. Again (atha $v\bar{a}$) others (use the term) in (the sense of) sacrifice ^b, (saying) 'all men (narāh) utter praise (samsanti) seated at it.'

गराशंसिमहिने तु $hm^1r^3bfkr^2r^5r^7$, ॰सन्सिहिने तु r.— सिमाङर्थेतरे $hm^1r^3r^5r^7$, इतुसिखाङर्थंतरं fk, हेतुसिखाङर्थंतरं b, होतुसिस्लाङर्ध्वरे r.— इति वाध्वरे $hm^1r^3r^5r^7$, इति वा बर्: bk, इति चागरः f, इति वादिनः r.

- a This is the opinion of Sākapūņi according to Yāska, Nirukta viii. 6: agnir iti śākapūņir: naraih prašasyo bhavati.

 b This is the view of Kātthakya, ibid.: narā-saṃso yajāa iti kātthakyo: narā asminn āsīnāh saṃsanti.
- 3. Others say he is Agni, because he is Narāśaṃsa as the object of praise (praśasya) by men seated at the sacrifice a; and so also say the ritualists (rtvijo narah) b.

एतसेवाङ्गरेकिश् hm¹r³br⁵r⁷, इतिभेवाङ्गरेकिश् fk, तहाङ्ग्पिमेवायम् r.— ख्रुयम् hr³bfkr²r⁶r⁷, त्वयम् r.—प्रश्च hdb, प्रवास्त fk, प्रश्चंस m¹. श्वत r.—वैवर्सिको नर: hr³bfr²r⁶r⁷, वैवीर्जिकी नर: m¹, चैर्तिको नर: k, च ग्रत्वको नरा: r.

- The previous sloka states two views corresponding to those stated in Nirukta viii. 6, that Narāśamsa is (1) Agni: narāih prašasyah (Sākapūņi); (2) yajāa: narā asminn āsīnāh śamsanti (Kātthakya). The third here added is a combination of the other two: narair āsīnair adhvare prašasyah; it is identical with the explanation given in ii. 28: yajāe yac chasyate nrbhih.

 D This expression is doubtless meant to be equivalent in sense to yājāikāh, so often used by Yāska.
- 4. Ila is a form made by the Rishis a, and (is derived) from the root id, expressing praise b: Agni is called ilāvān c ('possessing

refreshment') either from that (root) or from the root id, expressing increase d.

इलसृषिक्ततं b, इषसृषिक्षतं fk, इषस्त्विषक्षतं r², इडस्त्विषक्षतं r³r⁵r³, इडस्त्विषक्षतं hdm¹, इलात्वितिक्वतं r.— ईडेच जुतिकर्भणः hr³br⁵r³, ईडोच जुतिकर्भणः f, ईट्योच जुतिकर्भणः kr², ह्युविभिगितिकर्भणः r.— इट्ठावांस् f, इलावांस् bk, इडावांस् hm¹r.— वोक्तोऽभिर् hm¹bk, वोक्तौभिर् f, चोक्तामिर् r.— इडिना hm¹r³, ईडिना r⁵r³, ईलिना fb, चिकामिर, इरिणा r.— विधिकर्भणा r⁵, विधिकर्मिणा hm¹r³, वुद्धिकर्भणा r³, विनि-कर्मणा b, वाक्तिकर्मणा fk, गतिकर्मणा r.

- a The meaning of this reading (rsi-krtam rupam) I take to be this: the form Ila, it is true, does not occur in the Rg-veda; nevertheless it is Vedic, being abstracted by the Rishis from the various forms of the verb id, 'to praise,' which occur in the Aprī stanzas addressed to Ila (cp. Roth, Erläuterungen, p. 118). I was at first inclined to adopt the reading isi-kṛtam, 'made from the root is' (=id, cp. Grassmann, Wörterbuch, sub voce id); but this seemed incompatible with the following ides ca (not ider va) and tena in the next line, which points to a single antecedent etymology, while Yaska makes no reference to a root is in his explanation of Ila (see next note). b Yāska (Nirukta viii. 7) derives ila from either id or idh: itteh stutikarmana indhater va. o Our author has to say 'Agni is called ilāvān,' because ila itself does not occur in the Rg-veda. d The preceding va in vokto shows that the vardhi- of the MSS. must also contain va (that is, va rddhi-). The dropping of the d in the MSS. is doubtless due to confusion with vardhin and other derivatives of the root vrdh, which happens to have the same meaning as rdh.
- 5. Again, this Agni is the Litter (barhis), for the whole of it (sarvam) is furnished (paribṛṃhitam) with food a, or because, when sacrificed to, he (Agni) is furnished (paribṛṃhitah) b with fuel.

यबुतो hm¹r³r⁵r⁷, यबुतो b, युखतो f, य: खुती r.—वा सह m¹dr, वा संझ् h, वा सन् bfk.—परिवृद्धित: hm¹r³r⁴r⁵, परिवृद्धित fk, परिवृद्धित b, परिवृद्धित r.—The end of the varga is here marked by 9 in dbfk, not in m¹.

That is, the oblations are laid on it.

b The etymological explanation is similar to that of Yaska (Nirukta viii. 8): barkik paribarkanāt.

2. The Divine Doors. Might and Morning.

6. The Divine Doors, as they are called, are the wives of all (the gods) a; they follow Agnāyī, and so also Agnāyī (follows) Agni b.

79] —iii. 9 TRANSLATION AND NOTES [-RV. i. 13. 7

हार्सु r, हार्स्स b, हार्स्स hm¹r³fkr²r⁵r⁷ (on this corruption cp. critical note on i. 92). The MSS. have the correct form in i. 107 and ii. 148.— मोला omitted in fk.— पत्नसः hdm¹, पत्नस b, सत्नसः fk, सत्नतः r.—6^{cd} follows the reading of hm¹rbfk:

आपायीसन्ववर्त्तन नामिं नामाय एव च r1r4r6.

- a This is doubtless suggested by RV. x. 110. 5 (commented on in Nirukta viii. 10): vi śrayantām patibhyo na . . . devebhyo bhavata suprāyanāh.

 b This remark is intended to show the identity of the depyo dvārah with Agni (cp. i. 107): being the wives of the gods they represent Agnāyī, the wife of Agni, who comprehends all the terrestrial deities (see i. 105, 106). Sākapūṇi, in Nirukta viii. 10, identifies them with Agni: yajāe gṛhadvāra iti kātthakyah; agnir iti śākapūṇih.
- 7. Now being firmly established in Agni they are praised in combination with Agni. In their case also there is a predominance of Agni, both in praises and oblations.

ध्रुवं खिताखाखु hrbfk, ध्रुवाखितलानु $r^1r^4r^6$. — संसूचने $hm^1r^3bfkr^2r^6$, सूचने च r. — सुतिष्वेष $hr^3r^6r^7$, सुतिष्वे m^1 , खुतिष्वथ r, खुतिष्वं b, खुतिषव f. — हविःषु च m^1r , हविष्षु च h, हिवैषु च bfk.

- a Because they, as well as the other Aprī deities, are regarded only as forms of Agni.
- 8. And as to the two goddesses, Night and Dawn (naktoṣāsau), they too are regarded as related to Agni. For the Dark (śyāvī) a is related to Agni b, while Dawn is, as it were, a sixteenth portion (kalā) of that time c (kāla).

जिता सी च ये $hr^3m^1fkr^2r^5r^7$, जिता सा च ये r, जिता सि b.— खावापियी hm^1 bfr^5r^7 , खावापियी r^3d , खामापियी r, भावापियी k, मावापियी r^2 . — तसीवो॰ bfkr, तथियो॰ hdm^1 .— बाखे य तु hb, बाखे च तु fk, बाखे व तु m^1r , विखायमा $r^1r^4r^6$.

- a Syāvī is the first of the twenty-three names of night enumerated in Naighantuka i. 7. b Thus Syāvī = Night occurs in the first stanza of an Agai hymn (i. 71. 1). That is, Usas being a part of Syāvī would also be related to Agai. Op. Nirukta ii. 18: (uṣāḥ) rātrer aparaḥ kālaḥ. The reading of r¹r⁴r² is doubtless a corruption of kalāvamā, i.e. Uṣas is 'the last portion' of that time.
- 9. Dawn (uṣas) lightens a (uchati) the darkness, Night (naktā) anoints (anakti) b her with drops of dew (hima) c; or else this (form) might be (derived) from the root anc d, preceded by the negative (nañ) e, (and) mean 'the indefinite-coloured one' (avyaktavarṇā) f.

हिमविन्दु भि: hm¹rb, हि विन्दु भि: fk.—जिप बाबा hm¹r (Nirukts viii. ro: जिप वा - खार प्रेंग क्षि वा o bfkr².—नञ्पूर्वी वेर् hd, नज् पूर्वी वेर् r, नज् पूर्वी वेर् m¹, न पूर्वीयेर् b, न पूर्वियेर् f, (न पूर्व ?) वेर् r², न पूर्वियेर् k.—This śloka is omitted in r¹r²r⁰.

- a Cp. Nirukta ii. 18: usah kasmād? uchatīti. b Nirukta viii. 10: nahteti . . anakti bhūtāny avasyāyena; cp. ii. 18 on rātri: rāter vā syād dānakarmaņah: pradīyante · Hima-bindu, in the plural, is here substituted for the plural expres-'syām avasyāyāh. sion avasyāyāh, twice used by Yāska in connexion with night. d That is, naktā== an-aktā: as far as the meaning is concerned, the derivation from anj (from which comes vy-akta itself) would have been more natural; but the author doubtless wanted a root different from the one he had already used in his first etymology (anakti). Rājendralāla Mitra, who has the corrupt reading purvam ver, refers to RV. i. 72. 9, where the word veh occurs. This is indeed verification gone wrong. e An early occurrence of the technical form of the negative prefix as used by Panini. ² Cp. Nirukta viii. 10: api vā naktā gvyakta-varņā.
- 10. For at first she becomes Gloaming (doṣā) a, at midnight she is Darkling (tamasvatī), and before the rising of the Sun she becomes Dawn (uṣas) by name.

रोषा hm¹r¹r⁴r⁶, वोषा fkr.—विश्वीचे द्वा hm¹r³br²r⁶r७, विश्वीच द्वा fk, वर्च आर्थ г.—तमस्त्रती bfkr, तसस्त्रिकी hr³r²r⁶r७, तपस्त्रिकी m¹. I have preferred तसस्त्री, since it is the form which occurs in Naighantuka i. 7 as one of the names of night.—स्पा hm¹r, श्रीषा b, श्रेषा fkr².—10^{ab} comes first in hm¹r³bfkr²r⁵; in r (=r¹r⁴r⁶) 10^{cd} comes before 10^{ab}.—The end of the varga is here marked by 2 in b, by a figure meant for 2, but looking like 3, in f, by 3 in k, not at all in hdm¹.—This śloka is numbered 300 in hd.

a Dosā and Tamasvatī, as well as Syāvī and Naktā, occur in Naighanṭuka i. 7 as synonymns of Rātri.

3. The Two Divine Sacrificers. The Three Goddesses. Tvastr.

11. Now the Two Divine Sacrificers are the terrestrial and the middle (forms of) Agnia. For they were born from the celestial (divya) Agni; they are therefore celestial (daivya) by birth.

दैवान् bm¹r (Sarvānukramaņī), देवान् hdr³fkr².— यसी hm¹r³r⁵r³, यथी b, omitted in fk, उसी r.— वसीई hm¹r³bfkr²r⁵r³, अभेजु r.— देवी m¹b, देवी hdr, देवी fk; cp. above, i. 108.— जवाना hm¹r, वसना bfk, कथते r¹r⁵r²r⁵.

a This agrees with Yāska's explanation in Nirukta viii. II: daivyau hotārāv ayam cāgnir asau ca madhyamah.

b That is, daivya is treated as a patronymic formation from divya: cp. ii. 26.

81] —iii. 15 TRANSLATION AND NOTES [-RV. i. 13. 10

12. Now they who are called the Three Goddesses are here simply (representative of) Speech (Vāc) in the three spheres. She is spoken of by a threefold name a as abiding in the three lights b.

वर्तिनी hm1r, वर्त्तनी fbk.

- a On the three forms of Vac, see above, ii. 72 ff. b Cp. above, i. 90.
- 13. Ilā follows a (the terrestrial) Agni, Sarasvatī b is attached to (prāptā), the middle one, while that (celestial form of Vāc) becomes Bhāratī as occupying that (celestial) world.

॰नुगेटा hdm¹, ॰नुगेखा r, ॰नुसेखा r¹r⁴r⁶, ॰नुसेखा b, ॰नुग्रेखा fkr².— मधं प्राप्ता hdr³bfkr²r⁵r⁷, मध्य प्राप्ता m¹, मध्ये लेब्द्री r.— असुं hdrm¹r¹r⁴r⁶, समू bfk.— स्थिताधि खोकं hm¹rb, स्थितविखोकं r¹r⁴r⁶, स्थिता इखोके fk.— भवति hm¹, भव d, भवतो fk, भरती b, भारतो r.

- a Anugā: cp. anuvartate, above, iii. 6. b Cp. above, ii. 76.
- 14. Now this same Vāc is threefold (as) in heaven and in air and here (on earth). Both when individual and combined she belongs (bhajati) to a all these (three) Agnis b.

वाकी hm¹b, की d, वापे fk, वे बाब् r.—खसा bfkr, बाप्ता r¹r⁴r⁶, बसाम् hdm¹.— समसा bfkr, समसाम् hm¹.— मनत्व hm¹r¹r⁴r⁶bfk, सन्ते r.— अनि hdrbfk, असानमु r¹r⁴r⁶.

- a Cp. śrita in i. 108, anuga in iii. 13, and anuvartate in iii. 6. b Thus not only does I]ā, the terrestrial form of Vāc, belong to the terrestrial Agni, but all the 'Three goddesses' belong to the terrestrial Agni (i. 108), as well as to the other two forms of Agni.
- 15. Now as to Tvastr, there is praise (of him) as this same terrestrial Agnia; or (it may be said) there are stanzas b to him as terrestrial, and there is one stanza c also in the (hymns) to the seasons (addressed) to (him as) one or other (kasyāpi, form of Agni) d.

यस्त्रयं प्रोत्तः hm¹r³ (°त्स्व° r³), यः सोऽयमेव r, यजुवाभेव r²r⁵r¹, यःजुवाभेव fk, यः वाभेव b.—सुति: hm¹r³br²r⁵r¹, सुति: f, श्रुति: kr.—वर्ष खुः hdbm¹fk, वर्षः खुः r.—कस्त्रापृक् hdm¹r, कस्त्रापृक् r⁵r¹, कासावीच fkr², कीसापीच b, कीत्साविष्य r¹ r⁴r⁶. — चार्तवेषु च hdrm¹fkr²r⁶r²b, आर्त्तवोषु च r¹r⁴r⁶. — The whole line has the following modified form in r¹r⁴r⁶: पार्थिवो वाध्यके च कीत्साविष्यार्त्तवोषु च.—The end of the varga is here marked by ३ in dm¹bfk.

II.

a That is, in Apri hymns; our author agreeing with the view of Sakapuni quoted in Nirukta viii. 14 (agnir iti śākapūņiķ), as well as with the view represented by the Naighantuka, where Tvastr is first mentioned among the Aprī deities (v. 2), secondly, among the atmospheric deities (v. 4), and thirdly, among the celestial deities (v. 6). According to the view of others, Tvastr in the Apri hymne belongs to the middle group: madhyamikas ivastājty āhuh, madhyame ca sthāne samāmnātah (Nirukta viii. 14). He is stated below (iii. 25) to belong to the middle group, when rupakarta. Cp. Sieg, Sagenstoffe, p. 14. b That is, in the stanzas of the Apri hymns addressed to him, he represents the ter-The third stenza in two of the three hymns to the Seasons (i. 15; restrial Agni. ii. 36; on ii. 37 see below, iii. 36) is addressed to Tvastr, though the name occurs in d That is, in the hymns to the Seasons any one of the three forms of Agni may be meant. The general sense of the second line I take to be: Tvastr in the Apri hymns represents the terrostrial Agni only, but in the hymns to the Seasons he may represent one of Agni's other forms. I am, however, somewhat doubtful whether I have interpreted this passage correctly.

- 4. The celestial Tvastr. Story of Dadhyanc and the Mond.
- 16. (Tvaṣṭṛ) may be (derived) from tviş or from tvakṣ, or (it means) 'he quickly (tūrṇam) obtains (aśnute)'a, or 'he assists (ut-tāraṇa) in works (karmasu)'b: therefore he obtains this name.

लचतेर्वा hr³br⁵r², तचतेर्वा m¹, तुचिते वा fkr², तुष्टुतो वा r. — तूर्णसम्भत एव वा hm¹ (cp. Nirukta viii. 13), तूर्णसम्भत एव वा r²r³, तूर्णसम्भत एव व r⁵r², तूर्णसम्भत एव वा bfk, तूर्णसम्भवतीति वा r. — वर्भसूत्तार्णो विति hr³br⁵, वर्भसूत्तार्णो वित्ति r²r², वर्भकु तार्णो वित्ति fk, वर्भमु तार्णो वित्ति r.

These three etymologies are derived from Nirukta viii. 13: tvaṣṭā tūrṇam aśnuta iti nairuktāḥ; tviṣer vā syād dīptikarmaṇas, tvakṣater vā syāt karotikarmaṇaḥ. In connexion with tviṣi-tas, 'from the root tviṣ,' Mitra gives one of his marvellously irrelevant references to the Rg-veda, x. 84. 2: 'thou art brilliant (tviṣitas), O Manyu, like fire.'

b This additional etymology may have been suggested by Yāska's (tvakṣateḥ) karotikarmaṇaḥ. The suffix -tar would be accounted for by tāraṇa, while tvaṣ would be explained by transposition of letters (as in Yāska's parjanya from tṛp) from ut and karmasu. This is certainly going beyond even Yāska's wonderful achievements in etymology.

17. The thousandfold ray of the sun which abides in the moon, as well as the mead (madhu) which is above (param) and on earth (iha), also (abides) in the Tvaṣṭṛ (who is) Agni a.

॰तनों रखनी hr³m¹r⁵, ॰तनो चलु b, ॰तनो चला fk, ॰तमीचलु r.—चन्द्रभुपाश्चितः hm¹rb, चन्द्रसुपाश्चिता fk, चन्द्रससी श्चितः r¹r⁴r⁵.—जोऽपि hr³m¹br²r⁵r³, सापि fk, खों ध्यम् r.—°वासि hr³m¹r⁵r³, °वासि: br, °वासि fk.—चेह च hr³, वेद च m¹r⁵, वेद य fbkr², देव च r³, बद्धे च r.—चव्यसु hrm¹r⁵r³, तं अनुं fr², तं अनु k.

a This is the celestial Tvastr who is the guardian of the heavenly Soma (cp. my 'Vedic Mythology,' pp. 52 and 116), the abode of which is the moon (op. cit., p. 112). Agai is also a guardian of Soma (op. cit., p. 90), and in the later mythology the sun is regarded as replenishing the moon when caused to wane by the gods drinking up the Soma (op. cit., p. 112). Having thus stated Tvastr's connexion with the heavenly mead, the author goes on to relate the story of how the Asvins obtained it from Dadhyanc.

18. ^a Well-pleased (with him, Indra) bestowed on the son of Atharvan (i. e. Dadhyañc) even that spell (brahma) b; and the seer became more brilliant by means of the spell.

ब्रह्माथि hr³m¹bfkr²r⁵r⁷n(g), ब्रह्मा च r, स्ट्रीऽिष n.— शुतास hr³m¹bfkr²r⁵r⁷, पुत्राख r.—तहथर्वणः hr³m¹bfkr²r⁵r⁷, यहधर्वणे r, (सुधना)सम्बर्धाः n, (सुधृता)सम्बर्धाः n(m), (सुवता)सम्बर्धाः n(g).—दीतिसन्तरः hr³m¹bfkr²r⁵r⁷, वीर्यनन्तः r.— 18⁰d is omitted in n.

- The story of Dadhyanc, as far as related in the following six ślokas (18-23, excepting 18^{cd}), is quoted in the Nītimanjarī on RV. i. 116. 12. It is also told by Sāyaṇa (on RV. i. 116. 12), who states that it is narrated at length in the Sātyāyanaka and the Vājasaneyaka. It is to be found in the Satapatha Brāhmaṇa (xiv. 1. 1¹⁸⁻²⁵; see Sacred Books of the East, vol. xliv, pp. 444 f.).

 b Which reveals the abode of Soma.
- 19. Indra forbade the sage (saying), 'Do not speak anywhere of the mead thus (revealed); for if this mead is proclaimed (to any one), I will not let you escape alive.'

तमृषि hm¹bn, तं मृषि n(m), तमृषि fk, तमृषिर् r, तं खूषिर् r¹r⁴r⁶.— न हि प्रोत्ति सञ्ज्ञक्षिन् hm¹rbfk, सधी प्रह्मन् r¹r⁴r⁶, चिप्रं प्रोति सधी तिसन् n.— जीवनं स्रोत्तृजा-स्मृष्ट्य hm¹rbfkn, वीवनं स्नह्मुत्वृत्वे r¹r⁴r⁶.

- 20. Now the divine Asvins asked for the mead in secret from the seer; and he told them what the Lord of Sacī had said.
- ै निर्मित hr3m1r5r7, निर्मिन् b, निर्मिन् f, निर्मिन् k, निधिवन् r, भिष्मी n.— तहाच्छे hm1rbn(g), बहाच्छे f, तहाच्छे n.—The end of the varga is here marked by g in hm1bf, not k.
 - 5. The horse's head of Dadhyanc. The middle Tvastr.
- 21. To him the Nāsatyas spake: 'Do you quickly make us two receive the mead by means of a norse's head; Indra shall not slay you for that.'

RV. i. 13. 10-

आसीन hr3r⁵r⁷ Sayana, आसीन n(g), आसीन m¹rn, असीन fk, यसीन b.— अवान् hm¹bfkn, (अवत् r.— याहयलावां hr¹r⁴r⁶, याहयलागं m¹, याहयला च fk, याहयलावे b, याहय लं तन् r, याहय लं च n.— अब्द्र्स br²r³r⁵r⁷, मेन्द्र: श्व f, मेंद्रस m¹, ऐक्ट्रस hd, नेन्द्रस r.— ला वधीत्ततः hm¹r³r²r⁵r⁷, लां ववीततः b, लां ज्वीततः f, लां हिन्धिति r, (द्ध्यक् म)ध्वत्रीत्ततः n.

22. Because Dadhyañc had told (the secret) to the two Asvins with the horse's head, Indra took off that (head) of his; (but) his own head they (the Asvins) put on (again)^a.

आखीन $m^1r^5r^7$, आखीन n(g), आखिन hrbfk. — तौ तु hm^1r , तन्तु $r^1r^4r^6$, तारवां $bfkr^2n$. — तह्खेन्ह्रो hm^1bfk , तहाखेन्ह्रो r. — इरत्सं तं bf, हर्त्सं तह् n(g), हर्त्संतर् n, हर्त्संत r, हर्त्संत r, हर्द्धान hr^3m^1 , हर्द्धान्य r^5r^7 . — न्यथत्ताम् m^1 , न्यथात्ताम् r, न्यथत्ताम् $hr^3r^5r^7$, अधाताम् n(m)n(g), हथीताम् n (Sāyaṇa has the forms निधाय and प्रत्यधत्ताम्). — यक्किरः $hr^3bfkr^2r^5r^7n$, तौ शिरः r.

- a The SB. and Sāyaṇa tell the story only as far as the replacing of the head; cp. SB.: atha asya svam śira āhṛtya tad dha asya prati dadhatuḥ; Sāyaṇa: svakīyaṃ mānuṣaṃ śiraḥ pratyadhattām. The SB. uses the expression āśvyaṃ śiraḥ, and the verbs chid and apa-ni-dhā.
- 23. And the horse's head of Dadhyañc, severed by the bolt-bearer with his bolt, fell in the midst of a lake on Mount Śaryaṇāvat.

दधीन्य hm1r3br5r7, दधीन्य fk, दधीन्याच् r.— चान्छं hm1, वार्खं r, जास b, वास्त fk, (दधीनोऽयग्रिर्म्) चास्त n.— क्षतं MSS. and r, क्षित्रं n.

24. Rising up from the waters (and) bestowing manifold boons on living beings, it lies submerged in those same waters to the close of the cosmic age (yuga).

25. That Tvaṣṭṛ, who is in the group of the middle sphere (mādhyamika)a, is a modifier (vikarṭṛ) b of forms. He too is praised incidentally; a hymn to him does not exist c.

निपातेन hm¹rbfk, निपाते च r¹r⁴r⁶.—तस्य न r, तस्य च hm¹, तस्य (no particle) bfk.—The end of the varga is here marked by **u** in hm¹bfk.

85] —iii. 29 TRANSLATION AND NOTES [-RV. i. 13. 12

Cp. Nirukta viii. 14: mādhyamikas tvastājty āhur, madhyame ca sthāne samāmnātah.

b Tvastr is often spoken of in the RV. as a fashioner of forms, and is called rūpakṛt in the TS. &c.; cp. my 'Vedic Mythology,' p. 116.

c See op. cit., p. 116, B, line 5.

6. Vanaspati. The Svahakrtis.

26. Now he whom they proclaim as Vanaspati is this (ayam) Agni as Lord of the Wood; for this (Agni) is lord (pati) of woods as (their) protector (pātā), or because he guards (pālayati) them b.

यालयतीति वा hm1r1r4r6bfk, यालयतीति च r.

- ^a Vanaspati as an Āprī deity is here (RV. i. 13. 11) identified with the terrestrial Agni; but above (i. 66), where the three forms of Agni are distinguished, Vanaspati represents the middle Agni, as Jātavedas does in i. 67.

 ^b Cp. Nirukta viii. 3: vanānāṃ pātā vā pālayitā vā.
- 27. This (ayam) Agni is also lauded as Vanaspati by Grtsamada in the third (stanza) a of the hymn 'Enjoy' (mandasva: ii. 37), which contains six stanzas.

॰पतिरिती॰ hm¹, ॰पतिवह् bfkr.—॰िबतः b, ॰िमतः fk, ॰िडतः hm¹r.—मन्द्रसेखस्य bfkr, मन्द्रस्ति च hm¹r³r⁵r³.—सून्नस्त्र bfkr, सृन्निण m¹, सृन्ने च hr³.

- This stanza is commented on by Yāska (Nirukta viii. 3) as an example for Vanaspati. He quotes four others (viii. 17-20) in connexion with Vanaspati as an Aprī deity (x. 110. 10; iii. 8. 1; and two stanzas not from the RV.).
- 28. But an occasional (prasangajā) praise of him (Vanaspati), as a sacrificial post a and as a tree, with the whole hymn, 'They anoint' (anjanti: iii. 8), is (to be found) in the third Mandala.

यास्त्र $hm^1r^3br^2r^7$, यात्र r, या fk. — सर्वेणाञ्जन्ति $hm^1r^3fkr^2r^5$, सर्वेणां यति r^7 , सर्वेणां जीति b, समलेनेव r.

- ^a Cp. below, iv. 100. ^b Yāska in his comment on RV. iii. 8. 1 merely remarks (Nirukta viii. 16) regarding Vanaspati: agnir iti śākapūņih. But in commenting on RV. x. 110. 10 (Nirukta viii. 17) he observes: tat ko vanaspatih? yūpa iti kātthakyah, agnir iti śākapūņih.
- 29. As to the Svāhākṛtis—the views of the learned have been various. It is, however, a certain conclusion that all that (viz. which is meant by the term) a is simply (a form of) this Agni b.

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•भ्रतयोऽनेकास hm¹r³fkr²r⁵r³, •भ्रताखसंखास्तु r¹r⁴r⁶, •भ्रतीष्वसंखास्तु r.—खरं r³br⁵r³, खरं hm¹, सोऽयं r, omitted in fk.

- ^a Op. the various explanations of the term given in Nirukta viii. 20. ^b Cp. Yāska's remark (Nirukta viii. 22) after stating the various deities with which the prayājās and the anuyājās had been identified: āgneyā iti tu sthitih, bhaktimātram itarat, 'it is, however, certain that they represent Agni; everything else is merely an attribute.'
- 30. For he is the maker (kartā) of oblations (svāhā); the making (krti) of them, (that is to say,) here is of a single nature (ekaja) a: it is he who is the source (prasūti) of living beings, the imperishable (source) of all of them.

हि बती m¹r³r²r⁵r⁷, ह बती hbfk, बती च r.—खाहानां hm¹r³bfkr²r⁵r⁷, देवानां r.—श्रतिकासम् hbfk, का श्रतिकास् r.—सर्वेषास् hr³bfkr²r⁵r⁷, व तेषास् r.—The endof the varga is here marked by & in hdm¹bfk.

- a In this etymology krti is explained by kartr: while there are many svāhās, there is only one maker of them, that is Agni, the source of all beings (cp. i. 61).
 - 7. Tanunapat and Marasamsa. Deities of RV. i. 14 and 15.
- 31. Both the second (stanza) with Tanūnapāt and that which contains Narāśaṃsa, are combined as applicable (prayoktavye) in only three a (hymns) which (thus) contain both b.

॰पाद्वि॰ r, ॰पाद्वि॰ hdm¹bfk.—॰या च hr³bfkr²r⁵r³, ॰था तु r.—जरा॰ rbfk, जयः f, जारा॰ hd.—समस्ति hm¹r³kr², सजसित fb, समस्ति r⁵r³, समस्ति r.—॰वत्सु m¹rbr⁵r³, ॰पत्स fk, ॰वस्स hr³.—तु hm¹r³br⁵, जु fk, च r³, इह r.

- a See above, ii. 155, note b. b That is, Tanunapat and Narasamsa.
- 32. The (stanza) containing Narāśaṃsa, as well as the second a, may be (applied in behalf) b of those wanting children, (of him) who desires strength or who desires food, as well as (of him) who may wish for prosperity.

वा खाद् fr, वा खा bk, चाखा hr^3r^5 , च खाद् m^1 .—•था च $hr^3fkr^2r^5r^7$, •थे (प्र॰) b, •थेइ r.— ज्ञकामी वा $hm^1r^3bfkr^2r^5r^7$, खवा था खाद् r.— जूतिनिक्रियापि यः hm^1 $r^3br^2r^5r^7$, मूतिनिक्रे तथापि यः fk, जूरिनिक्रित वापि यः r.

a That is, the stanza containing Tanunapat.

b That is, apart from their usual sacrificial application as Aprī stanzas.

87] —iii. 36 TRANSLATION AND NOTES [-RV. i. 15

33. The hymn, 'Hither with these' (aibhih: i. 14), which invoking Agnia is spoken of here as addressed to the All-gods (vaiśvadeva), is recited (śasyate) among the hymns to the All-gods, because, being composed in the gāyatrī metre, it contains the characteristic 'All' (viśva) b.

जूसनिभर्यद् h, जूसनिभर्यद् $m^1r^3fr^2r^5r^7$, जूसनिभर्य k, द्ति यन्तिभर् r. — भ्रखति hm^1rb , जास्ति fk. — iii. 33^d — ii. 128^d .

- Agni is the only god invoked in the vocative in this hymn; but the gods, thrice with the characteristic viśve, are several times mentioned in it, as well as several individual gods (in 3 and 10). Cp. below, iii. 51.

 b Cp. iii. 43, and ii. 128, 133, 134.
- 34. As to the hymn, 'Indra, drink Soma' (i. 15), consisting of twelve stanzas, and addressed to the Seasons a, (the seer) praises in it seven deities b in their respective stanzas, together with the Season (rtu).

पिनितीहं hm¹r³, पिनितीसं r²r⁵r⁷, पिनितीनं bf, द्तीन्द्रं तु r.— यहाद्श्रवस् MSS., यहादश्रवस् r.

a That is, the deities of the Rtuyājas; cp. AB. ii. 29. b Enumerated below, 37, 38.

35. There (the deities) are characterized in the plural and in the singular, in six stanzas (1-6) 'with Rtu' (rtunā), in four with the Rtus (rtubhih), then again in two (11, 12) 'with Rtu'a.

चतद्धवृतुभिः सह r, चतसव्वृतुभि सह b, चतद्धवृतुभिः सह fk, चतद्धव्वर्तुभिः सह hd.— The end of the varga is here marked by 9 in dml bfk, by 2 in h.

This statement is only approximate as regards this hymn of the RV. (rtunā occurs in 1-4 and 6, while 5 contains rtūnr; rtubhih occurs in 9 and 10 only, and no form of rtu in 7 and 8; rtunā in 11 and 12); but it is an exact description of the twelve Praisas for the Rtu offerings; see TS. vi. 5. 3; AB. ii. 29. 2-4, and Haug, vol. ii, p. 135, note 12.

8. Hymn to the Seasons: RV. i. 15.

36. The Rtus are here incidentally praised with the deities: so it is both in the hymn of summons (praisa) for offerings to the Rtus, and in the hymn of Grtsamada a also.

गार्त्समहे (पि fk, गार्त्समहिति च b, गार्त्समहेषु च hdm1.-35, 36 omitted in r1r4r8.

BRHADDEVATĀ iii. 37—

RV. i. 15]

- That is, RV. ii. 36; cp. AB. v. 9. 6, Haug, vol. ii, p. 336, note ⁸; see also Oldenberg, Prolegomena, p. 193, on the relation of RV. i. 15 to ii. 36 and 37 (which two really constitute one hymn).
- 37. Now with the first a (stanza) he (the seer) praised Indra, the Maruts with the second, Tvaṣṭṛ b with the third, and Agni with the fourth;

चतुर्था चापिमेव च m¹r³br², चतुर्थी चापिमेव च hd, चतुर्थ वापिमेव च fk, चिन्तु परया ततः r.

- With mukhyayā, compare mukhe tu yā, v. 1. b On Tvaṣṭṛ in the Rtu hymns, cp. above, iii. 15.
- 38. with the fifth Sakra (Indra) again, the two gods who delight in truth (Mitra-Varuna) with the sixth, and with the four beginning with the seventh (7-10) Agni Dravinodas.

. पहाच्या hdm¹r, पहाच्यां bfk.

- * Caturbhih, agreeing with saptamyādyābhih, clearly used as a feminine; cp. above, ii. 44.
- 39. The divinity of the formulas of the Rg-veda is to be known from authoritative statement a (ādeśa), not from its characteristic mark (linga); for it is not possible to know actually (tattvena) the divinity of these (stanzas) from its characteristic mark b.
- ज जिङ्कतः hm¹rbfk, तु जिङ्कतः r¹r⁴r⁶.—ह्याक्षां hbfkr²r⁵r⁷, यात्रां m¹, प्याक्षां r.— देवतं hm¹rbfk, देवताः r¹r⁴r⁶.
- ^a Cp. below, iii. 109. ^b That is, Agni is not mentioned by his actual name, but only by the attributive Dravinodas, which might designate another god (though it is a well-known epithet of Agni; cp. i. 106; ii. 25; but see iii. 61).
- 40. With the eleventh (he praises) the Nāsatyas (Aśvins), with the twelfth this Agni again. Rathītara, however, says that this hymn consists of single separate praises a.

एकाइमा hdm¹fr, एकाइमां bk.— रथोतर: hrbf, र्थांतर: kr².—The end of the varga is here marked by ⊑ in bfkm¹, not in hd.

All-gods; cp. below, 43.

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9. Three kinds of hymns to the All-gods.

41. For where, in (a hymn) with many deities or two deities, each deity is praised singly a (ekaikā) or by qualities arising from its activities b, they regard that (hymn) as one containing distributed praise c (vibhakta-stuti).

बङ्गदैवे द्विदैवे hm^1r , बङ्गदेवते द्वन्द्वे $bfkr^2$, बङ्गदेवताद्वन्द्वे $r^1r^4r^6$.—गुणैर्वा hm^1rbfk , गुणैः खैर् $r^1r^4r^6$.—विभक्तखुति तद् r, विभक्तखुतित् fk, विभक्तखुतिमद् b, विभक्तिखुति तद् hdm^1 , सभक्तिखुति तद् $r^1r^4r^6r^2$ (?); cp. v. r. below, iii. 82; विभक्तिखुति: in Nirukta vii. 8.

- ^a Cp. below, iii. 82, where ekavat 'in the singular' is used.

 b Cp. below, vi. 69, on RV. viii. 29.

 c Yāska, in Nirukta vii. 8, gives RV. x. 17. 3 as an example of vibhaktistutiķ (where Pūsan and Agni are praised separately in the singular) as opposed to a saṃstava or 'joint-praise.'
- 42. Now the hymns to the All-gods (vaisvadeva) are of three kinds: that which is provided with joint-praise of the Sun (sūrya-saṃstava), that which contains the characteristic 'All' (viśva-linga), and that which contains separate praise (pṛthak-stuti).

चिविधानि hm¹r, चिविधा नै b, चिवेधा नै fk.—पृथक्खुति h, °ितः dm¹bfkr (cp. °खुतीहं in 40 and °खुतीति in 43).

43. That which is called 'Separate praise' (prthak-stuti) one should recognize as addressed to many divinities; that which is characterized by 'All' (viśva-linga) a is the one in which (the gods are praised) with their universal (viśva) b qualities arising from their activities c.

पृथक्जुतीति hm¹bfk, ॰ज्जुति तु r.—विश्वेः खैः hm¹r, विश्वे खः f, ॰श्वः k, विश्वेदीः b.—वर्भवेर्जुगीः hm¹rbfk, खनर्भभिः जुतः r¹r⁴r⁶.—43^d=iii. 60^b.

- ^a The term viśvalinga occurs in Nirukta xii. 40, where Yāska states the view of Sākapūņi that only such hymns are vaiśvadeva as contain the characteristic word viśve. See Roth, Erläuterungen, p. 167.

 ^b Cp. above, ii. 134.

 ^c Cp. vi. 69.
- 44. That which with reference to the All-gods frequently praises the Sun, (and) at the same time praises the gods themselves, they call a joint-praise of the Sun (sūrya-samstava).

चित्रस यद् rm^1 , चित्रस यद् hdb, (विश्वां) गृहिस यद् f, विश्ववद् k.—देवान्सीति hm^1bk , देवां स्त्रीति f, देवांसु यस $r^1r^4r^6$.

II.

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45. But (the term a does) not (apply) at the beginning of the hymn to Bhaga b, nor in hymns to Usas, nor in the hymn to Savitr, 'I invoke' (hvayāmi: i. 35), nor in the Sūryā (hymn) d, in (regard to) oblation (and) sacrifice o (makha);

भागस सूत्तादी hdm¹r³bfkr²r⁵r⁷, भागो स्वसूत्तादी r⁶, भागोऽञ्चसूत्तादी r (cp. 51).—•वीषसेषु वा br⁵, •वोषसेषु वा hm¹r³, •कोषसेषु वा fk, (न सूर्ये) लीषधेषु वा r.— मही hdm¹r³bfr⁵, सुर्खे rk.—The end of the varga is here marked by Q in hdm¹bfk.

That is, vaiśvadeva.

b Bhāgasya sūktādau = bhāgasya sūktasya ādau: in the first stanza of vii. 41 (the only hymn to Bhaga in the RV.) a number of other gods are mentioned, but it is not vaiśvadevī.

c In the first stanza of this hymn Savitr is associated with several other deities, but it is not vaiśvadevī.

d RV. x. 85, to the first stanza of which a similar remark applies.

o This, I suppose, means: nor are stanzas from these hymns treated as addressed to the All-gods when applied sacrificially.

10. How to ascertain the deity of a hymn.

46. nor, similarly, in any other formulas (which are) statements (pravādāḥ)a, or where the word 'associated' (sajoṣāḥ) or 'together' (sajūḥ) b may be (used).

प्रवादेषु hm1r3bfkr2r5, प्रपादेषु r.

^a That is, when names are merely mentioned and do not imply an invocation.

^b Which, governing the accompanying name in the instrumental case, put it in a subordinate position.

47. But the old Lāmakāyana a states even that (hymn) to be addressed to the All-gods, in which many (deities) are celebrated even incidentally (*prasangāt*).

यखिन् hm¹rfb, श्रक्षिन् r¹r⁴r⁶.—प्रसङ्गाद् hm¹r, प्रसङ्गाद् bk, प्रसचाद् f.—परिकीर्त-नम् hm¹rb, परिकीर्तितम् fk.—बामकायनः hd, बोमकायनः m¹r, रोजकायनः bfkr²r⁶.

a See Indische Studien, vol. xiii, p. 426.

48. The divinity, whether praised or not, (but) indicated somewhere a (in the hymn), the seers adore with formulas. That b (deity) one learned in scripture (śāstra) should take note of.

खुतं वापि hm¹r³bfkr²r⁵, संखुतवत् r (cp. 81°).—सन्तैखहुषयोऽर्चन्ति hm¹r, सन्तैखु सृष्टयो र्चन्ति b, सन्तैखु दृषयो र्चन्ति fk, देवतासृषयोऽर्चन्तः r¹r⁴r⁶.—बुध्धेत dr, बुध्धेत h,

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बुद्धेत m¹, बुद्धेति fk, बुद्धे b.— भास्त्रवित् hm¹r³bfkr²r⁵r⁷, भास्त्रतः r.—48^{ab} is nearly identical with iii. 81^{ab}.

- a Cp. the next śloka; also i. 22. b The feminine tām is used as if devatā, not daivatam preceded.
- 49. For the actions (of the gods), though not designated by their agents a, are nevertheless indicated b somewhere—at the beginning, and in the middle, and at the end, and in individual passages (prthaktvesu).

आही हि m¹bfk, आही तु r, आही hd (no particle).—अध्ये चानी च h, अध्ये चांत्ये च f, अध्ये च वानी च hd, अध्ये च वांतेषु m¹, अध्ये वानी च r.— पृथक्तिषु hdr³r6, पृथक्किषु m¹r7, पृथवद्वषु fk, विधावृत्तु r.—कर्तृिशः hr³r6m¹fr7, वर्भिशः kr.—•स्सनपदिष्टानि hbf, ०स्सनपदिष्टानि m¹, ०स्सनुपदिष्टानि r, ०स्सनपदिष्टानि k.— क्वचित् hm¹rbfk, वृत्तवत् r¹r⁴r6.

- a That is, though the names of the gods who perform those actions may not be mentioned at the same time (as in RV. viii. 29).

 b That is, are connected with the deity of whom they are characteristic.
- 50. The very action itself in the Nivid to Savitr² praises by the action^b: since the cow, the courser, and the ox are (called) milker, swift, or carrier ^c (respectively).

कर्मैव तावत्वावित्र्यां hm¹r, कर्मैव ताव सावित्रीयां fk, कर्मव ताच सावित्रीधान् b.—यद्वेनुः सम्यनङ्गाही hm¹r⁵r⁷, यद्वेतुसमद्दाही fk, यद्देनसद्दाही b, यद्देनसम्यनङ्गहो r.—वोद्धा दोग्ध्याशुरेव वा hm¹r (च m¹), चोल्हा दोख त्रासुरेव वा fk, वोल्हा देख्या-सुरेव वा b.—The end of the varya is here marked by 90 in hdm¹bfk.

a The Nivid to Savitr is RV. i. 24. 3; cp. AB. v. 17. 7. b Cp. below, iii. 78; see also i. 7: stutis tu karmanā &c. o In VS. xxii. 22: dogdhrī dhenur voḍhānadvān āśuḥ saptth; quoted below, with a slight variation, iii. 79.

11. Hymn-owning and incidental deities. Seers of Vaisvadeva hymns.

51. Inasmuch as (the seer) praises Agni and others in the hymn to Bhaga a (vii. 41), Mitra and others in the panegyric of the horse (i. 162) b, and adores Agni in (the hymn) to the All-gods c, 'Hither with these' (aibhih, i. 14):

भागे चत् hb, भोगे चत् m¹, भागे चः r, भासे च fk.—°दीनयसंजुतौ hm¹r, °दोद्या-ख्रसंजुतौ r¹r⁴r⁶r², °दीखयसंजुतौ f, (मि) चाखायसंजुतौ b.—वैयदेवे bfkr, °देवो hdThat is, in the first stanza; see above, iii. 45. That is, in the first stanza.

See above, iii. 33: āgneyam sūktam.. vaišvadevam thocyate; cp. below, iii. 141.

52. as to that, they say that, while for the most part employing in his praise (stuvan) other stanzas at the beginning and end (of a hymn) b, he (the seer) from association (pratiyogāt) or on occasion (prasangāt) praises another deity at the same time d.

न्या जुनवृत्तः d, न्या जुनंतृत्तः h, न्या जुनतृत्तः m¹, न्याः जुनवृत्तः r³r⁵r², न्या जुनंतृिकः b, न्या जुनं तृक्तिः f, न्या जुनंतृतिः k, न्यां जुनतृषिः r.—प्रतियोगात् m¹r³r⁵r², प्रातियो-गात् hd, प्रातयोगात् f, प्रातयोगात् k, प्रातयोगात् br.

a That is, stanzas in other metres than those employed in the body of the hymn; thus the first stanza of the hymn to Bhaga (vii. 41) is composed in jagatī, the rest in triṣṭubh; the first and last of the hymn to Savitṛ (i. 35), mentioned above (45) in this connexion, are also in jagatī, the rest in triṣṭubh.

b Cp. above, i. 22, and below, v. 171.

c The reading of some of the B MSS., prātaryogāt, through association with the early morning, may be due to the influence of the first stanza of the hymn to Bhaga (vii. 41), which begins prātar agnim, prātar indram &c.

d That is, the first and last stanzas of a hymn often show diversity of both metre and deity.

53. The deity to whom he addresses statements of an object (arthavādān) a is to be known as hymn-owning (sūkta-bhāginī); but the one whom he praises on occasion (prasangena) is to be recognized as incidental (nipātinī) b.

वदत्यर्थवादान् hrbk, ॰दात् f, ॰दान्त् m^1 , वदन्यर्थपादाः $r^1r^4r^6$. — 53^{od} omitted in fkm^1 .

^a Op. artham bruvantam in i. 9. ^b Cp. above, i. 17, 18.

54. In four ways a $(caturdh\bar{a})$, it may be said $(v\bar{a})$, the hymnowning (deity) is mentioned (bhanyate) in that hymn in which a seer who praises all the royal Rishis or (divine) Rishis b is indicated (nirdista) c

चतुर्धा मखते तिख्यन् hd, चतुर्धा मखते चाख्यिन् r, चतुष्ठा इन्यते तिख्यं b, न तु बाइन्यते $r^1r^4r^6$. — सूत्रे वा hdr³, सूत्रे चा b, सूत्रे वे r. — 54^{ab} is omitted in m^1fk . — सर्वासु hm^1r , सर्वासु bfk. — स्थ्रिन् hm^1r b, स्थ्रिन् fk. — स्नुवश्रृष्टिः hdr, स्नुवंगृषि fk. स्नुवंगृषि fk.

That is, I suppose, if the term visve occurs in a line, hemistich, stanza, or a hymn as a whole: see the remark on the nature of a Vaisvadeva hymn above, ii. 133.

This,

I suppose, is meant for a paraphrase of viśvān devān.

^o This word does not occur till 56, and may possibly be a corruption (see 56, note ^f). The thirty-seven names (except Nābhāka: see 56, note ^f) enumerated in 55-59 are those of the reputed seers of Vaiśvadeva hymns. Of the twenty-four masculine names occurring in 55-57, seventeen occur in the previous list of twenty seers of Vaiśvadeva hymns, ii. 129-131. The additional ones are Vasukarņa, Svastyātreya, Nābhāka, Kasyapa, Vāmadeva, Madhuchandas, Pārtha.

55. as Medhātithia, Agastyab, Brhadukthac, Manud, Gayae, Rjisvanf, Vasukarņas, Śāryātah, Gotamai, Lusaj;

संधाति थिए rbfk, 'थिस्व' m¹d, 'थिख् h.— 'गस्यसु hm¹r, 'गस्यस् bfkr²r³. — वृहदु' hm¹, वृहदु' bfkr.— वशुकार्यस् hdm¹, च सुकार्यस् fkr, वसुकार्यस् b.— ग्रायाता r, ग्रयाता hm¹, ग्राब्धाता fk, खार्याचा b.— गोतमा सुग्रः r (=r¹r⁴r⁶), मानवा न यः hm¹bfk, खाच्या यसः r³r²r⁶r٪. I have adopted the reading of r¹r⁴r⁶ because (1) यमः by itself could not be right, as that name occurs below (58); (2) यमः never occurs elsewhere with the patronymic मानवः, but only with वेयखतः, as the name of a seer; (3) गोतमा could easily be corrupted to मानवा, and this would almost inevitably lead to the following word becoming यसः (the reading न यः seems to me a corruption of सारः); (4) though मानवः is a patronymic of गार्यातः there is no reason to add the patronymic (as there is in the case of Agni below, 58), but the fact of its existence would have made the corruption of गातमा easy. The MSS. r¹r⁴ have in several previous cases been shown to have alone preserved the correct form of names in similar enumerations (श्वन in i. 126, एह in i. 127, दुवस्थ and अचि in ii. 129); the present I regard as another instance.— The end of the varga is here marked by 99 in hbfk, not in m¹.

^a Seer of i. 14. ^b Seer of i. 186. ^c Seer of x. 56. ^d Seer of viii. 27-30. ^e Seer of x. 63, 64. ^f Seer of vi. 49-52. ^g Seer of x. 65, 66. ^h Seer of x. 92. ^f Seer of i. 89, 90. ^f Seer of x. 35, 36.

12. Seers of Vaiśvadeva hymns (continued).

56. Svastyātreya^a, Paruchepa^b, Kakṣīvat^c, the son of Gāthin (Viśvāmitra)^d, and the son of Urvaśī (Vasiṣṭha)^e, Nābhāka^f, Duvasyu^g, and the son of Mamatā^h (Dīrghatamas),

साथिनीईवसी b, नाथनीर्वसी fk, गाथिर्विश: hdm¹, नाथिर्विश: r, नाथिर्वसु: r⁵r⁷. गाथिनीर्वशी must be the correct reading, because there is no seer named गाथि, but only गाथिन (seer of iii. 20. 1, 5), and the two patronymics would naturally form a dvandva, just as गाथिनसार्वनी in viii. 70.

Seer of v. 50, 51.

Seer of i. 139.

Seer of i. 121, 122.

d Seer of i. 3. 7-9; x. 137. 5: no entire hymn to the All-gods is attributed to him.

Seer of vii. 34-37, 39, 40, 42, 43.

All the MSS. and R read nābhākas caiva nirdisto;

but Nābhāka (seer of viii. 39-42) is not credited with any hymn or stanza to the All-gods; on the other hand, Nābhānediṣtha, who (and not Nābhāka) is mentioned in a previous list (ii. 129-131) as among the seers of Vaisvadeva hymns, is the author of two hymns to the All-gods (x. 61, 62). This suggests that in nirdiṣto (peculiar enough in this place) we may have a corruption of nediṣtho.

g Seer of x. 100.

h Seer of i. 164.

57. Vihavya^a, the seer Kasyapa^b, and he who is Avatsāra^c by name^d, Vāmadeva^e, Madhuchandas^f, Pārtha^g, Aditi, daughter of Dakṣa^h;

विह्न bm¹r, विह्न hdfk.—क्षण च्हिष् hm¹r, क्षण्यसिं or²r⁵r³, बाखपसिं र् f, क्रबस यसिं र्k.—पार्थी m¹rbfk, पाथो hm²m³, पाध्यो r¹r⁴r⁶.—ह चसुताहिति: hdm¹, •जुताहिति: b, •सुताहिति f, •सूताहिति: r, हकसुताहिति: r¹r⁴r⁶.

a Seer of x. 128. b Seer of x. 137. 2, and (as an alternative to Manu) of viii.

29. c Seer of v. 44. d Rājendralāla Mitra, reading nāmayaḥ, has here one of his marvellous references to the RV., i. 139. 9, where the word nābhayaḥ occurs. c Seer of iv. 55. f Seer of i. 3. 7-9. g That is, Tānva Pārtha, seer of x. 93. h That is, Aditi Dākṣāyaṇī, alternative seer of x. 72; cp. Sarvānukramaṇī; Ārṣānukramaṇī x. 29.

58. Juhū a, and the seer Gṛtsamada b, and those who are the divine Seven Rishis c, Yama d, Agni Tāpasa e, Kutsa f, Kusīdin s, and Trita h;

चरिर् bfdr, चर्षि: m¹, चर्षि hk.—हेशा: सप्तर्थस्य hm¹r, हेशा स स्ववस्य r⁵r², हेशो: स स्थाः च b, हेशो स स्ववस् fk.— यसो निकापस b, यसो लिखापस: f, यसो सि तापस: k, तापसोऽभिन्नेषि: r, यसो चिखापस: hdr³m¹r⁵r². I have preferred the reading सिकापस: because (1) the patronymic Tāpasa could not be connected with Atri, who is Bhauma; (2) Tāpasa, as the patronymic of three Rishis (Agni, Gharma, Manyu), would not be used alone to designate one of them without any indication to show which was meant; (3) Agni Tāpasa is the seer of a hymn to the All-gods. On the other hand, Atri, who occurs in the previous list (ii. 129-131), thus disappears from the present one. From some of the preceding notes it will be seen that something may be said in favour of each of the three names of the previous list, Gāthin, Nābhānediṣṭha, Atri, reappearing in the present longer list, where they are absent in my text.

Seer of x. 109.

* Seer of ii. 29, 31.

* Seers of x. 137.

* Seer of x. 141.

* Seer of i. 106, 107, alternative seer of i. 105.

* Seer of viii. 83.

* Seer of x. 1-7, alternative seer of i. 105.

59. also the four brothers, Bandhu and the rest a separately (prthak), and Vișnu, and Nejameșa d, and he who is Samvanana by name.

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बन्धुप्रशृतयञ्चेव hdm¹r, बन्धुप्रक्षतंयञ्चेव b, बंधुप्रक्षतयाञ्चेव fk.— संवर्णस्य m¹rbfk, संचवनञ्च hr³.

- a Seers of v. 24 and x. 57-60. b That is, in v. 24; cp. Ārṣānukramaṇī v. 11, where their names are enumerated, and they are stated to be ekarcāḥ, i. e. each the seer of one stanza. These statements are repeated in the Sarvānukramaṇī. c The seer of x. 184. c The seer of x. 191.
- 60. All these have praised (him) in separate hymns with his universal (viśvaih) qualities arising from his (asya) activities a, (whether those qualities are mentioned) collectively or individually.

सर्व hm¹rbfk, सर्वा r¹r⁴r⁶. — अथ च hm¹r, अथ चा fk, अथ वा br⁵r⁷. — सूतिज् hm¹r, सूत्रांच bfk.—60^b=43^d.—The end of the varga is here marked by 92 in hdm¹bfk.

a That is, the seers of Veiśvadeva hymns praise Agni in those hymns with the attributes of the All-gods, as in RV. i. 14; cp. above, iii. 33 and ii. 134.

13. Explanation of Dravinodas. Deities of RV. i. 16-18.

61. Now the Dravinoda, who has been asserted above (iii. 38) (to be) the terrestrial Agni, some call Indra a, because of his being the giver of strength and wealth b.

पार्थियों dm¹rfk, पार्थिये hb.—द्र्वियोहो पि: br¹r⁴r⁸, °दापि: hdm¹rfk (cp. the various readings in 62 and 65).—दातृलाहें hdm¹r, दातिलाहें a bfk.—ब्लवित्तयों: hdm¹r, व्यवित्तयों: b, व्यवत्तयों: fk.

- a Cp. Nirukta viii. 2, where it is stated to be Kraustuki's opinion that Dravinodas is Indra, and where that opinion is refuted; see Roth, Erläuterungen, p. 115.

 b Cp. above, ii. 25, where this is stated to be the reason why Kutsa calls Agni Dravinodas.
- 62. This (terrestrial) Agni is Dravinoda a; for he is the giver of strength b;

B and he is produced by strength, (that is) rubbed c (mathyati) by the seers at the sacrifice.

हवियोहो सिर् hdm³b, °हासिर् m¹m²rfk.—The five lines, 62^{6d} -64, are to be found in bfkr²r⁵r7 (=B) and m¹ only; they are omitted in hdm²m³r (r¹r³r⁴r⁶)=A. It is not till here (after 350 ślokas) that the divergence, as to length, of A from B begins.

बलेनायं सम्बत्धृ m¹, बलेनायसध्यत्धृ fk, बलेनायसध्यत्धृ r²r⁵r⁷, बलेनायसध्यसिख्ध b.—Here the value of m¹ in constituting the text of the passages peculiar to B at once begins to show itself.

RV. i. 15-] BRHADDEVATĀ iii. 63—

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I take Dravinodah here, and in 61, as the nom. (in 63 we have the nom. pl.) of the alternative form dravinoda used for metrical reasons instead of dravinodas (the nom. of dravinodas), which is otherwise employed here (i. 106; iii. 65; acc., ii. 25).

b Cp. above, ii. 25.

c Cp. Nirnkta viii. 2: balena mathyamāno jāyate.

B 63. They call the oblations wealth $(dravina)^a$, because it is produced from the oblation; now the sacrificers (rtvi) are givers of them b (oblations); hence they themselves are wealth-givers $(dravino-da)^c$.

द्रविशं m^1 bfk, द्रविशां $r^2r^5r^7$.—हविशो $r^2r^5r^7$, हविश्यो b, हर्षस्थो fk, हर्थश्यो m^1 .—
तत स्वयम m^1 b, ततः स्वयम rfk.

^a Cp. ii. 25 and Nirukta viii. 1. ^b Cp. Nirukta viii. 2: 7tvijo 'tra draviņodasa ucyante havişo dātāraḥ. ^c The plural of draviņoda occurs in RV. i. 53. 1. Yāska uses the form draviņodas only.

B 64. Or he (Agni) is (called) Drāvinodasa because he appears (connected) with them (eṣām) from (such expressions as) 'the son of the seers'a, (and) 'O child of strength'b; or because he was produced from the middle c (Agni).

म्हबीणां पुत्र br (Nirukta viii. 2), म्हबीपुत्र fk, म्हबिपुत्र m^1 .—ह्विषां $bfkr^2r^5r^7$, ह्ति लेषां m^1 .—सहसी यहो m^1fk , सहसो यभो b, सहसोपही r.—यतो जन्नि $r^2r^5r^7$, यते यन्नि m^1bfk .—द्वाविणोदस: fr^5 , द्वविणोदस: $m^1bkr^2r^7$.

a Cp. Nirukta viii. 2: yatho etad: agnim drāviņodasam āha iti: rtvijo 'tra draviņodasah.. te cainam janayanti, 'ṛṣīṇām putro adhirāja eṣa' ity api nigamo bhavati. Cp. Roth, Erläuterungen, p. 116, note ². The words ṛṣīṇām putrah occur in VS. v. 4. b Agni is often addressed in the RV. as 'sahaso yaho,' i. 26. 10 &c. Cp. Nirukta viii. 2: balena mathyamāno jāyate, tasmād enam āha sahasas putram, sahasah sūnum, sahaso yahum. The expression sahaso yaho is used in explanation of ṛṣīṇām putrah, as the priests produce Agni by means of strength (see above, 62). c That is, he is Drāviņodasa as derived from Draviņodas; cp. Nirukta viii. 2: athāpy agnim drāviņodasam āha: eṣa punar etasmāj fāyate.

A 65. It is this (terrestrial) Agni who is wealth-giver (dravinoda); it is then a that he is called 'Dravinodas': it is only in (hymns) addressed to Agni that mention of Dravinodas appears b.

द्रविणोदाग्निर् hdm¹r.— आपेयेष्वेव दृश्यने hr³m, °ष्ववदृश्चेत r.— प्रवाहा द्रविणो-द्स: hdm¹m²m³, प्रवाहाद्ववि° r (Nirukta viii. 2: प्रवाहा द्राविणोद्साः).— This śloka (65) is found in A MSS. only, hdr³r (presumably r¹r⁴r⁵). The varga would therefore

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have only three and a half ślokas in them. As the varga without 65 would have the normal number of five ślokas, and 65^{ab} is very tautological immediately after 62^{ab} , it is probably a later addition. This śloka follows the Nirukta even more closely than the preceding five lines in B do.

- That is, when he is terrestrial. b Cp. Nirukta viii. 2: ayam eväjnir draviņodā iti šākapūņir: āgneyeşv eva hi sūkteṣu drāviņodasāķ pravādā bhavanti.
- 66. Here (the hymn) which follows that of nine stanzas to Indra (i. 16) is addressed to Indra-Varuna (i. 17). The one next to it is 'The Soma-presser' (somānam: i. 18): Brahmaṇaspati is praised

नवनस्थ hm¹r, नवनस्था ला b, नवनस्था द्वा r⁵r⁷, नवनस्थ लो f, °स खा k.— तस्थोत्तरं च hm¹, °रं तु r, °रं च r¹r⁴r⁶, °रंति b, °रं ति fk.— The end of the varga is here marked by 93 in bfm¹, not in hdm²m³. The omission of the figure in A here, just where the varga would have the abnormal number of three and a half ślokas, is striking, especially as the ends of the preceding varga (12) and of 15 (which contain the normal number) are indicated (cp. note on 71).

The reading of B gives the pratīka of i. 16 (ā tvā).

14. Deities of RV. i. 18. Eight names of Prajāpati.

- 67. in the first five stanzas; in (the next) three (6-8) Sadasas-pati; and in the last stanza (9) Narāśaṃsa; Soma-Indra are incidentally praised (nipātita)
- 68. in the fourth; Soma and Indra, and Dakṣiṇā as well (adhikā), in the fifth.

On occasion the relationships $(sambandh\bar{a}h)$ of sphere and world a are proclaimed by the seer.

द्चिणाधिका hdm, द्चिणा तथा r1r4, द्चिणा सह bfkr.—संबन्धा hdm, श्वा: r.— खानकोक्यो: hmr, कोकस्थानयो: bfk.

- a That is, deities are occasionally mentioned together because they are related in sphere (sthāna) or world (loka) as either terrestrial, or atmospheric, or celestial.
- 69. Thus (a name) of Prajāpati (prājāpatyam) might be (meant for) Indra a: on this principle (iti) two names of his b are mentioned here. There are six others as well; Prajāpati is the first of them.

II.

प्राजापत्यं hmr, प्राजापत्यां b, प्रजापत्यां fk.—तथेन्द्र खाहिति hdm, तथेन्द्रः खाहिति r, तथा प्रश्नानि bfk.— 69^{ab} reads thus in r^5r^7 : यानि तस्तिह नामानि प्राजापत्यानि तानि तु.—कथिते दे च षट् चान्यान्य hmr, कथितेह वषद्वारा b, कथितेह वषदावा fk, कथितानीह षर्द्धानि r^5r^7 .—एषां चाद्या hdm, एषां चाद्याः r, तेषां लादाः r^5r^7k , तेषां लाद्य fk.

- ^a For four of the eight names here stated to belong to Prajāpati, viz. Brahmaņaspati, Vācaspati, Ka, Prajāpati, occur in the list of deities belonging to Indra's sphere in Naighaņtuka v. 4.

 ^b That is, Brahmaņaspati in 66, and Sadasaspati in 67.
- 70. The remaining names I will next state (B):—Satpatia, Ka, Kāma, and Sadasaspati;

70^{ab} is wanting in A (hdr¹r³r⁴r⁶) and m¹; it seems almost necessary as a transition from 69^{cd} to 70^{cd}, and without it the *varga* has only four and a half ślokas.— বস্ত্রনি: hdm¹b, বস্তুমি: r, ব্যাল fk.— বস্তুম hm¹rb, ব্যাহ্য fk.

- a Satpati does not occur in the Naighanţuka; in the RV. it is predominantly an epithet of Indra (cp. above, 69). Six of these names of Prajāpati end in pati.
- 71. Ilaspati, Vācaspati, then Brahmanaspati: the third a and the last b (belong) to a hymn c, as well as the first d and the fifth e;

इटिस्पतिर् m^1 , इटिस्पति h, इनस्पति bk, इनस्पतिर् fr, इनस्पतिर् r^1 .—ततन्तु hm^1r , तृतन्तु b, जुतन्तु r^2r^6 , जुतन्तु fk.—तृतीयाने तु hm^1r , तृतीयने च bk, तृतीयांते च f.—प्रथमं $bfkr^2r^6r^7$, चतुर्थं hm^1r .—The end of the varga is here marked by 98 in $fbdm^2$, not in m^1k .

That is, Ka. The BD. mentions one stanza only (i. 24. I) as addressed to Ka.

That is, Brahmanaspati, to whom (or Brhaspati) several hymns are addressed.

The genitive sūktasya must be used vaguely to express 'belonging to a hymn or part of a hymn,' not as the equivalent of sūktabhāj; for no hymn as a whole is attributed to either Ka or Sadasaspati.

That is, Prajāpati, to whom x. 121 is addressed. The reading of A, caturtham, must be wrong, as neither a hymn nor a stanza is addressed to Kāma in the Rg-veda. It was probably caused by a slip for prathamam, as the ordinal is preceded by tṛtīya, and immediately followed by pañcamam.

That is, Sadasaspati, to whom the three stanzas mentioned above (67), viz. i. 18. 6-8, are addressed.

15. Prajāpati's names (continued). Deities of RV. i. 19.

72, 73. but under the four other (names) neither a hymn nor a stanza belongs to (aśnute) a him.

Now certain people (ete)^b desirous of a correct view in devotion, say that all the names of all the deities (belong) to Prajāpati c.

With regard to that (others) say, this should not be so; for he is traditionally held (smrta) to be (the owner) of eight (only);

72. तिनं m¹r¹r⁴r⁶, तिन hd, तत्र bfkr.—न सूत्रं नाय् r, न सूत्रं नाय् bfk, सूत्रं नाय् कि स् सूत्रं नाय् कि से सिंद कि स् कि कि सिंद क

73. तहाइन् bfm1r, तहाइ hd.—एव hdr3bfkr2r5, एव m1r.

^a Used in the sense of *bhajate*. The reading of B would mean, no hymn or stanza is mentioned with reference to him (tatra).

^b Ete (all MSS.) is used demonstratively with reference to the following word, 'these people, viz. those who &c.': in sense it is practically = eke.

^c Because he is the source of all; cp. above, i. 62.

74. and by these (names) only are sacrifices and oblations offered (kalpyante) to him.

Now together with the Maruts, who belong to the middle sphere, this terrestrial Agni

तिर्व चाख hm¹r, तिर्वाख प्र॰ bfkr²r⁵r⁷.—फॉल्यने m¹rbfkr²r⁵r⁷, कलाने hd.— ॰खानिर्यम् hm¹r³r¹r⁴r⁶, ॰खाने: पर्म् bfkr.

75. is here praised with the hymn of nine stanzas 'To this' (prati tyam: i. 19). But by reason of the association with the Maruts in this hymn addressed to Agni and the Maruts,

बयक्वेनेह m1bkr, व्येनेह f, व्येनेह hd, व्येनेह r5r7.—साहचर्या तु hm1r, व्यर्थाहा bfkr6.

76. Yāska a thinks the middle Agni, and not the terrestrial one, (is meant). But it can only be this terrestrial (Agni), for such is (here) evidently (his) character b (rūpa).

सध्यमं चैव m¹, आध्यमं चैव hdr, अध्यमं त्वेव b, अध्यमं त्वेवं r²r⁵r⁷, अध्यं त्वेच fk.— यार्धिवस्त्वेव hm¹r, पार्थिवेध्वेव br⁵r⁷, पार्थिवे धेव f, पार्थिवे धेव k.— The end of the varga is here marked by 94 in hdm²m³bfk.

In commenting on the first stanza of i. 19, he remarks (Nirukta x. 36): kam anyam madhyamād evam avakṣyat?

The last pāda recurs three times (v. 87^b; vi. 94^b; viii. 62^d), where I have printed tathārūpam as a possessive compound in agreement with sūktam. Here, however, it seems better to take tathā rūpam as two words, and explain: 'for his (Agni's) character appears here as such.'

RV. i. 19]

16. How to ascertain the deity of a stanza, &c.

77. Such (a prayer) as 'Thou art invoked to drink's is not (applicable) in (the case of) the lightning (Agni): so (the invocation) must belong to the designation of the respective deity b.

ह्रयसे पीतये चेति hm¹fk, सूयसे वीतये चेति r, इत्रखे तीतये चेतह् r¹r⁴r⁶.—वैद्युते ज तहित्त हि hm¹r, वैद्युते जेखतिस्वह r²r⁵, द्युते जेखतिस्वह fk.— स्रक्ष खाद् hm¹r, स्वतिस्वह r⁵r⁷, स्वतिसिद् fk.—पृथक् पृथक् hm¹r, जुतौ जुतौ fkr²r⁵r⁷.— The whole of varga 16 (77-82) is omitted in b.

- The words hūyase pītaye ca are intended to represent the actual words of the text in i. 19. 1^b: gopīthāya pra hūyase.

 b That is, we must go by the name of the deity, and therefore here take Agni to be terrestrial, and the Maruts atmospheric.
- 78. How is one to know the divinity a of a stanza, of a hemistich, of a verse? As in the Nivid to Savitr b the activity (of the god) is praised by the (statement of his) activity c,

चाचेत fr2r5r7, जायते k, जायेत hm1r.—कार्स कर्मणा hm1rfk, सूर्यकर्मणा r5r7.

- a The doubt as to which Agni is meant (75, 76) brings our author to the question, how is one to be sure of the deity in stanzas or parts of stanzas, as compared with the deity of a whole hymn (above, 53)? This he answers by saying that mention of the activity (karma) peculiar to a god implies praise of that god. Three of the examples of this given in 78-80 have already been mentioned in 50, 51.

 b RV. i. 24. 3: 'To thee, O god Savitr, the disposer of boons, ever helping, we come for our share'; see AB. v. 27. 7: abhi tvā deva savitar iti sāvitram.

 c See above, iii. 50.
- 79. (as in) 'The milking cow, the carrying ox, the swift courser, the industrious (woman)'s, and as (in the stanzas) 'May Mitra be gracious to us' (sam no mitrah: i. 90. 9), 'May Varuna be our protector' (Varunah prāvitā bhuvat: i. 23. 6) b,

होग्ध्री धेनुवींडानङ्गान् म्नामु: hm¹r, हिग्धनवाग् लाद्यानासुप fk.—सप्ति: पुरंधिया hm¹f, सप्तिपुरं धिया: r, सप्ति तथैव च r¹r⁴r⁶.—मूझोसिनीया hm¹r¹r⁴r⁶, वंगीसिनीया fk, वद्यासिनीया r.

This line is quoted from VS. xxii. 22, the last two words puramdhir yoṣā being changed, owing to the exigency of metre, to puramdhiyā. It has already been alluded to in iii. 50.

That is, in these two stanzas Mitra and Varuṇa are practically praised as 'gracious' and 'protector' respectively.

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80. (and) 'Hither with these, O Agni' (aibhir agne: i. 14. 1) a—in such cases (tatra) the deities have to be carefully observed in accordance with the general purport (prāyeṇa) of the hymn.

Connected with words ($\dot{s}abda$) containing two or more members (pada) b, there are two deities or many deities c.

परीच्यास्त्रच देवताः m¹, परीच्यस्त्रच देवताः hdr³, परीच्यं तच देवताः r, परीचस्वच संस्त्रचः r⁵r³, परीचसूचसंभवः fk.—दिदैवबङ्गदैवतस् hm¹fk, दिदेवबङ्गदेवतस् r.

- Already referred to above (iii. 51) in this connexion.

 b That is, Devatadvandas imply the praise of two or more gods.

 c Dvidaiva-bahudaivatam seems to be an abbreviated compound, for dvidaivata-bahudaivatam.
- 81. A divinity not associated in praise a (asamstuta) is (to be regarded) as though associated in praise if indicated anywhere b.

Where in a formula addressed to two divinities a deity is spoken of in the singular (ekavat),

संज्ञुतवत् hdr, सज्जुतं यत् f, संजुतंस्तत् k (cp. the v.r. in iii.48).—दिदेवते hd, दिदेवतं m¹, दिदेवते rfk.—81^{ab} is possibly an early interpolation, as it is almost identical with 48^{ab}, as it is unconnected in construction with the preceding or the following line, and as with it the varga has six and a half ślokas.

- a I take the sam to be significant here (which it does not seem to be in iii. 48) owing to the mention of dual divinities in the preceding line.

 b That is, if association with a deity who is clearly praised may be gathered from the context (cp. iii. 49 and i. 119). An instance of this would be the last stanza of i. 154, where Visnu only is praised, but the dual vām occurs. Here it may be gathered that Indra is associated with Visnu, as the two are invoked together in i. 155. I-3.
- 82. one should know that to contain separate praise (vibhaktastuti)^a; also that in which, when there are many (divinities), a deity is (spoken of) singly (α-bahuvat)^b.

In benedictions (āśīrvādeṣu), in (enumerations of) technical names (samjñāsu), in leading ritual forms (karma-samsthāsu), many deities are in the plural (bahuvat) where two-membered (deities: dvipade) are associated in praise c.

, বিসন্ধ hrfk (cp. v. r. in iii. 41; Nirukta vii. 8 has বিসন্ধি).—ৰক্তবৰ্ত্তবন্ধ hm¹r, বক্তব্ৰত্তবন্ত্ৰ r⁵r⁷, ব্যুল্বব্ৰত্তবন্ত্ৰ fk.—য়ে fkr⁵r⁷, নন্ hm¹r.—संज्ञास hdm¹, ° স্থাম্য r, ° জ্বীমু f, ° জ্বীমু k.— তম্ভামু hm¹fr, ° জ্বানু k.— ই hm¹fk, ই r²r⁵r⁷.— বক্তব্ৰত্ত hdr, बङ्गनाच m^1 , वङ्गवाच fk, बङ्गवाच्यच $r^2r^5r^7$.—हिपदे यच संजुति $hr^3m^1r^1r^4r^6$, हिवहूी यच संजुती r, दिवहि यच संजुती fk. — 82^{ab} is identical with v. 93^{ab} . — 82 is repeated in m^1 after 154.—The end of the varga is here marked by 9% in hdm^1fk .

a See the definition of vibhakta-stuti above, iii. 41. b I take bahusu to be parallel to deidaivate, and abahuvat to ekavat. are The general meaning of the last two lines appears to be that under these conditions many deities are not treated in the singular, and therefore it is in this case not vibhakta-stuti. I do not, however, understand the limitations stated in 82^{ab}. That line may also be an early interpolation as it recurs at v. 93.

17. Story of the Rbhus and Tvastr,

83. In former times there were three sons of Sudhanvan, son of Angiras, (viz.) Rbhu, Vibhvan, and Vāja b; and they became pupils of Tvaṣṭṛ.

The reading of 83^{ab} in the text is that of hm^1r , जासन्तुधन्तनः पुनास्त्रय चित्रिस्स्य चे $r^2r^5r^7$, जास सीधन्तनः पुनास्त्रय जांगिरसञ्च चे fk, जयत्सुथधनपुनास्त्रयसीमिरसञ्च चे b.—वाजस्र hm^1r , वायुस्र $bfkr^2$.—त्वष्टुस्र तेऽअवन् $hr^3m^1bfkr^2r^5r^7$, ते त्वष्टुर्व च r.

- as an introduction to the Rbhu hymn i. 20. b Cp. Nirukta xi. 16 (on RV. i. 110. 4):

 phur vibhvā vāja iti sudhanvana āngirasasya trayah putrā babhūvuh.
- 84. Tvaṣṭṛ instructed them in every art of which he was a master (tvāṣṭṛa). The All-gods, who were thoroughly versed in the arts (pariniṣṭhita-karman), challenged them a.
 - a That is, to show their skill in the arts they had acquired.
- 85. They then made for all (the gods) vehicles and weapons.

 B They made the nectar-yielding cow—the draught of immortality (amrta) is called nectar (sabar)—

ते ततस्रकुर् hm^1r , त ततस्रक्षह् b, ततस्रक्षस्य तस्रक्ष f, ततस्रतस्रक्षे तह्र् r^5r^7 .— $\mathbf{7}$ hdm^1 , स्व bfkr.— 85^{ab} comes after 89^{ab} in r.—धेनुं सर्वह्र्यां m^1r (स्वर्॰ and सर्व॰ r), धेनु सर्वह्यां fk, धेनू सर्वद्यां b.— स्रमृतं r, स्रमतें (भ्रवर्) bfk, (॰क्रु:)स्रृते: m^1 .— 85^{cd} — 89^{ab} in Bm^1 only.

B 86. of Brhaspati; then for the Asvins a divine car with three seats, and for Indra his two bay steeds; also what (they did) through Agni who had been dispatched (to them) by the gods a.

-iii. 89 TRANSLATION AND NOTES [RV. i. 20

वृहस्पतेर्षाश्विश्यां m¹, वृहस्पतचेऽश्विश्यां br, वृहस्पति श्विश्यां f, वृहस्पश्विश्यां k.— विवन्धुरस् r, चिवंधुवस् fk, वृवंधुरस् b, सवंधुरस् m¹.— इन्द्राय च हरी br, य दंद्राय हरी m¹, इन्द्राय हरि fk.—देवप्रहितेना॰ bfkr, देहिपिहितेना॰ m¹.

That is, the four cups which they made out of Tvastr's one, at the command of the gods who sent Agni as their messenger (see RV. i. 161. 1-3).

B 87. When he had said 'One cup (make into four': RV. i. 161. 2), and when they had conversed in heaven (with the stanza), 'The eldest said' (iv. 33. 5) a, they fashioned the (four) cups as had been said, gladdened by him b.

एकं चमसमित्रिके b, एवं च समित्रिके kr, एवं च समि f, एवं भ्रमीभिरित्रिके m¹.— ज्वेष्ठ आहित्यथो दिवि m¹, ज्वेष्ठ आहोत्यथो दिवि f, ज्वेष्ठ आहोत्यथो दिवि f, ज्वेष्ठो दावि-त्यथाह च r.— उत्का m¹fr, उत्का k, उक्था b.— तेन m¹, तद r, त b, न - fk.— The end of the varga is here marked by 9% in m¹f, by 9ई in b (because the sixteenth varga is omitted).

Where the eldest Bbhu recommends the making of two, the second, of three, and the youngest, of four.

b That is, by the promise of making them participate in sacrifice with the gods (RV. i. 161. 2).

18. Deities of RV. i. 20-22.

B 88. And Tvaṣṭṛ, and Saviṭṛ, (and) the god of gods, Prajāpati, summoning all the gods, bestowed immortality (on the Rbhus)a.

चैदा bfk, चैदा r. — हेवहेद: m¹b, हेवहेद kfr. — °सक्य अमृ॰ m¹, °सक्य मृ॰ fk, °सक्या भु॰ b, °सक्य चामृ॰ r.

^a Cp. RV. iv. 33. 3, 4, and see my 'Vedic Mythology,' pp. 132, 133.

B 89. There appears (in the RV.) praise of them in the plural (bahuvat) with the name of the first and the last a.

In the third pressing (savana) a share is prescribed for them

(teṣām) b with those (All-gods) c.

103]

आद्यान्ययोर् bfk, आदन्ययो r, त्राद्यनयोर् m¹.—बङ्घवत्सुवः f, बङ्घवस्वः r, बङ्घ-वत्स्तुतः b, बहुव स्नुताः m¹ (cp. Nirukta xi. 16: बङ्घवित्रगमाः).

That is, these three deities are mentioned either as rbhavah or vājāh, but not in the plural form of Vibhvan; cp. Nirukta xi. 16: teṣāṃ prathamottamābhyāṃ bahuvan nigamā bhavanti, na madhyamena. Roth, in his Erläuterungen, p. 148, seems to have mistaken the force of bahuvat when he translates: 'es gibt viele Textstellen, wo der erste

und letzte derselben genannt sind, nicht so der mittlere.' Yāska goes on to say: 'thus there are many (bahūni) hymns in the ten books (of the RV.) with the plural (bahuvacanena) of Rbhu and praise in connexion (samstava) with the cup (camasa).' The remark made in my 'Vedic Mythology' that 'the plural of each of their names may designate the triad' is somewhat misleading, as the plural of the forms vibhu or vibhū only, not vibhvan, is used. b Cp. RV. i. 20. 8: abhajanta bhāgam deveṣu yajñiyam; also AB. iii. 30 regarding their share in the evening libation; see Sāyaṇa on RV. i. 20. 8; 'Vedic Mythology,' p. 132, l. 16. c The word taih would refer to sarvān devān (= viśvān devān) in B (88°), but to viśveṣām (85°) in A, as 85°d-89°are omitted in the latter.

90. And Indra drank Soma with them a (the Rbhus) at that pressing. Now this hymn (beginning) 'This' (ayam: i. 20), which follows a and consists of eight stanzas, is their praise.

सवने सह m^1 fkr, सवनै: सह hd.— इदं सूत्रं hm^1 bfk, इन्ह्यूत्रं r.— ख्यम् hr^3m^1 r^1r^4 r 6 , खयम् bfkr.— सप्टसं hr^3m^1 b r^5 r 7 , खन्नसं f, आधनं f, आर्थनं f.

- That is, which follows the one last mentioned (i. 19) in 75 (sūktena navakena 'pratityam').
- 91. (In) 'Here' (iha: i. 21) the two gods Indra-Agni are praised. The beginning of the third a (hymn praises) the Asvins; and then the next four (stanzas) 'The golden-handed' (hiranya-pānim: i. 22. 5-8) are addressed to Savitr.

°दिरिश्वनौ hm¹r, °दितोऽश्विनौ fkbr⁵r7. — सावित्रश्वतस्त्रशायशोत्तराः hm¹r³, सावित्रश्वतस्त्रोऽप्यत उत्तराः r⁵r7, सावित्री तिस्रशायत उत्तराः br, [सा]वित्रीखिस-साप्य उत्तराः fk. The Sarvānukramaņī has both सावित्रः and चतसः; cp. Ṣaḍguru-śiṣya.

- That is, i. 22, the third hymn mentioned after the digression (iii. 78-89), the first being i. 20.
- 92. One a (9) is (addressed) to Agni, but two (10, 11) to the Goddesses; in the twelfth (stanza) the wives of the gods, Indrana and Varunana and Agnaya, are praised separately.

एकामें हैं तु देवीनां hdm¹, एकामें हैं तु देवानां r, एकामें हें च देवीनां r⁵r⁷, एकाफी हें च देवीनां b, एकासी देवदेवानां fk. There is this marginal note in h: mantra-linga-viruddham etat, that is, this statement contradicts the evidence of the text. The order of the words so as to give the correct sense should be अभे हें देवीनासेका. The Sarvānu-kramaņī has आमेखी हे देवीनासेका.—हाद्यां b, हाद्यां fk, हाद्यां hdm¹r.—अगायी

105]. -iii. 95 TRANSLATION AND NOTES [-RV. i. 23

r²r⁵r⁷, च आपेयी hdr, चापीयी m¹, वापायी fk, चापायां b (the last four contract the initial vowel with the च at the end of the preceding pāda).—च पृथक् hm¹r, ता: पृथक् br²r⁵r⁷.—The end of the varga is here marked by २ in bf, not in hm¹m²m³dk.

We have to choose here between an actual mistake in the text (which ought to state that 9, 10 are addressed to Agni, and 11 to the Goddesses) and a misleading transposition of the words from their natural order on account of the metre. As a similar case has already occurred in ii. 13^a, the latter is perhaps the more probable assumption.

19. RV. i. 22 (continued). RV. i. 23: Pūgan Āghṛṇi.

93. And two (stanzas, 13, 14, praise) Heaven and Earth; the stanza 'Soft' (syonā: 15) should be held to be addressed to Earth. The (stanza) 'From thence' (atah: 16) is (addressed) optionally (vā) to the gods; the rest of the hymn (17-21) is addressed to Viṣṇu.

हे च खात् hdr, मही है b, मही f.—स्रोनेखुन् h, स्रोनेतृष् m¹, स्रोनेत्प f, स्रोनेत् b, स्रोनेत्रि f, स्रोनेत् b, स्रोनेत्रि f.— पार्थिनी सृता hfr⁵, पृथिनी स्नृताः b, स्रेन पार्थिनी r.— देनानां नात इत्येषा hrbfk, स्रतो देना इति देनी r¹r⁴r⁶.

a Owing to the va, 16 is also optionally addressed to Visnu.

94. To Vāyu (belongs) 'Mighty' (tīvrāḥ: i. 23. 1); for the two, Indra-Vāyu, there is a couplet (2, 3); after that there is a triplet to Mitra-Varuṇa (4-6), also (one) for Indra accompanied by the Maruts (7-9);

द्वाभ्यां hr1r3r4, ताभ्यां bfr3r5.— पर्म hdr, पर: bfk. — नुची r3r5r7, चिची hbfk,

95. (then) a triplet for the All-gods (10-12) and a triplet for Pūṣan Āghṛṇi (13-15).

B (He is thus named,) for there is attached $(\bar{a}$ -sakta) to his car a ghṛṇi: a skin full of curds a.

तृचो $r^3r^4r^6m^1r^5$, विचो hbfk.— आघृणये तृचः r, आघृणयेति च bfk r^2 , आघृणिरि-ख्यः h m^1r^3 .— आसतो b, असतो m^1 fr, अश्रतो k.— दभ्र f, दभः r, दनभ्रा b.— पूर्णो इती रथे fk, पूर्णो इती रथे fk, पूर्णो इती रथे r, पूर्णे दतः रथे r^5r^7 .—The four lines 95^{ab} to 97^{ab} are wanting in A.

a Aghrņi is explained by Yāska, Nirukta v. 9, simply as āgata-hṛṇi, the meaning of hṛṇi not being stated.

II.

B 96. Therefore (tat) he is praised as \bar{A} -ghṛṇi; hence he is lauded (ribhyate) by singers $(k\bar{\imath}ri)^a$. For as their skin (drti) is full of mead, the suppliant (arthin) also approaches the Aśvins (in the same way) b.

श्रावृणिस् m¹fk, श्रावृणिस् b, श्रावणिस् r.—तसुतः m¹, तत्सुषः fkb, तद्युतः r.—कीरिभी रिश्वते m¹, गीरिभी रिश्वते fr²b, गीरिभि रिश्वते k, स गोभि रिश्वते r.—ततः m¹bfkr², यतः r.—पूर्णी r, पूर्णः fk, पूर्ण b.—इतिर् r, इतिम् fm¹, इतीम् b, हितिम् kr².—श्रेष्णित m¹, श्रावीति fkr², श्रावीति b, श्रावीति r.

B 97. The skin itself appears in (the passage) 'Refresh the track with mead's (ā vartanim madhunā: iv. 45, 3°).

Seven and a half (stanzas) are to be known as (belonging) to the Waters $(16-23^{ab})$; the last in addition to the (preceding) half $(23^{cd}, 24)$ has Agni as its deity.

आ वर्तनि bfr, आ वर्तनी m¹, आ वर्त्तनी k.—हतिरव m¹fkr, हचिर्द b.—अध्यी-ल्या॰ bfkr²r⁵, अध्येशक्या॰ hr³ (अन्याध्येश॰ Sarvānukramaṇī). I have here assumed a corruption by the transposition of i and e in हतिरव for हतिरेव (cp. R, note ⁶), as the former reading seems to make no possible sense.—The end of the varga is here marked by **9Q** in hdm¹bfk. The numbering is thus resumed after the omission of **99** and **9** in hd, where these three vargas (17-19) have an aggregate of nine ślokas only.

^a That is, in the fourth pada of x. 45. 3: drtim vahethe madhumantam asvinā.

20. Deities of RV. i. 24-30.

98. But (in) 'Of whom now' (kasya nūnam: i. 24) the first (stanza) is addressed to Ka (1), there is (then) a stanza addressed to Agni (2), a triplet (next) to Savitr (3-5), 'Bestowed by the gods' (bhaga-bhaktasya: 5), being optionally (vā) addressed to Bhaga.

What follows (6-15), as well as (the next hymn) 'Whatever' (yac cit: i. 25), is addressed to Varuna.

107] —iji. 102 TRANSLATION AND NOTES [-RV. i. 30

काव्यावागेची ऋक् hdm^1 , काप्यावा आपेय्युक् r, काव्यावागेर्ज्यक् b, कांग्यावा सपे ऋक् fk.—परं हि यस hm^1r^3 , परं यश्चिष्ठ b, परं लिस्त fk, परं यहिति r.

99. 'Do thou put on' (vasiṣvā hi: i. 26) are two (hymns) addressed to Agni (26, 27); but the stanza 'Thou that knowest lauds' (jarābodha: i. 27. 10) is to be recognized as (belonging) to the Middle Agni; the last (stanza) 'Obeisance' (namaḥ: i. 27. 13) is addressed to the All-gods.

वैश्वदेखुत्तमा नमः A, वैश्वदेखुत्तमः b, वैश्वदेखनमत्तमः f, वैश्वदेखुत्तमोत्तमा r.

100. The following four (stanzas), 'Where' (yatra: i. 28. 1-4), are (in) praise of Indra and the Mortar, (so) think Yāska and Kātthakya, but Bhāguri (thinks) of Indra (alone).

यचेति fkr⁵ r⁷, यचिति b, यचेती o hm¹, यास्वैन्द्र r.— क्ट्रोब्रूखसयो hm¹, चेन्द्रोन्रूख-सयो: r, मुससोब्रुखस o bfkr⁵ r⁷.

- There is no statement as to the deity of these four stanzas in the Nirukta. The Sarvānukramaņī follows Bhūguri, as it makes no statement about these four stanzas (which means that Indra is the deity: asya sūktasya anādeśa indro devatā, Ṣaḍguruśiṣya).
- 101. 'If indeed' (yac cid dhi: i. 28. 5) a are two (stanzas in praise) of the Mortar (5, 6), the two following (7, 8) are (in praise) of the Pestle also b; the last (stanza) lauds the skin used in pressing (adhiṣavaṇṇya) or Soma c.

चर्माधिषवणीयं वा hdr (Şadgurusisya, Sāyaṇa), चर्माधिषवणीये (वा ?) r⁵, दे चर्म-खिषवणी b, दे चर्मखिषवणी fk.—सोमं वाच्या प्रश्नंसित hm¹r (Şadgurusisya, Sāyaṇa), सोमोपाच्या प्रश्नंसित bk, सोमपात्या प्र॰ f.

- A Yāska quotes this stanza (Nirukta ix. 21) as an example for Ulūkhala, but without commenting on it.

 B According to a marginal note in h, tu has here the sense of ca: tuś cārthe: tena colūkhala-samuccayah: mantra-linga-samvādāt. The Sarvānukramanī has yac cid dhy aulukhalyau, pare (7, 8) mausalyau ca.

 There is no reference to Soma in the Sarvānukramanī, where Prajāpati Hariścandra or the skin is stated to be lauded: prajāpater hariścandrasya antyā carmapraśamsā vā. This is based on the combined statements of the Brhaddevatā (omitting Soma) and the Devatānukramanī: see Ṣadguruśiṣya (on i. 28), who remarks that the praise of Soma in this stanza is implied by AB. vii. 17. 1.—101°d is quoted by both Ṣadguruśiṣya and Sāyana on RV. i. 28.
- 102. 'What though, O True One' (yac cid dhi satya: i. 29) is addressed to Indra as well as the following (i. 30). After the

RV. i. 30-].

triplet 'Hither, O Asvins' (āśvinā a: i. 30. 17-19), addressed to the Asvins, the next (uttara) triplet 'Who of thee' (kas te: 20-22), addressed to Dawn, is the last (triplet).

सत्येतु MSS. and r.—चाश्विना तृचात् m¹, चाश्विना तृचात् r, आश्विना तृचात् hfkb, आश्विनं तृचम् r⁵.—आश्विनादुत्तरः hr, अश्विनादुत्तरः m¹, आश्विनेतुत्तरं bfr⁵r⁷, आश्विने सुत्तरं fk.— कल उपस्पस् hd, कल श्रीषसः r⁵r⁷, कल श्रीषसः b, कलु श्रीश्रोमसस् fk, तन्य उपस्पस् r. The Sarvānukramaņī has the form, उपस्प here: घरी तृचावाश्विनो-पस्ती.—The end of the varga is here marked by २० in m¹bfk.

a Confusion has been caused in the readings of the MSS. owing to the pratike of the triplet being assimau and the triplet being described as addressed to the Assims, assima. The exact pratike assimau is here represented by assima, which I have preferred to read before trait, as it is better that uttarah should be immediately preceded by its ablative.

21. Deities of RV. i. 31-40.

103. Being praised (with the stanza) 'For ever' (śaśvat: i. 30. 16), he (Indra) a rejoiced in mind gave to Śunaḥśepa (the seer) a celestial car all made of gold.

सर्व hdr, सर्व॰ bfk.

Indra being the deity of the hymn according to 102.

104. The (hymn) which (begins) 'Thou' (tvam: i. 31) is addressed to Agni; and (then come) two (32, 33) addressed to Indra. Then 'Even thrice' (triś cid: i. 34) is addressed to the Asvins; 'Of Indra' (indrasya: i. 32) lauds the action (of Indra) without (any) statement of an object a (artha-vāda).

यसं hr³fkr²r⁵r¹, यत्तम् b, सूक्षम् r.— ऐन्ह्रे च br, ऐं एतहे हे b, एंह्रे ह f.— ऋते र्थवादं hrb, ऋते र्थवादं m¹, क्षते र्थवादं fk.—°द्रखेति तु hr, °द्रखंस्थि b, °द्रख भ fk.

That is, the whole of RV. i. 32 is concorned with the myth of Indra's conflict with Vrtra, containing no prayers addressed to the god. Artha-vāda, meaning expression of a want, has already occurred above (53): yasyām (devatāyām) vadaty artha-vādān.

105. (In) 'I invoke' (hvayāmi: i. 35) one verse (1^c) is to Agni, the next (1^b) is addressed to Mitra-Varuna, the third (1^c) is (in) praise of Night, (while) the (whole) hymn is stated to be addressed to Savitr.

109] —iii. 109 TRANSLATION AND NOTES [-RV. i. 43

पाहो (पथे r, पादो पथे h, पादो पथी m¹, पाद पथे b, पादे खाप fk.—गृतीयो राचिसंसाव: hdr, तृतीये राचिसंसाव: m¹, राचि खुता तृतीयेव b, राचि: खुता तृतीयेव r⁵, राची सुता तृतीय: । च f.—सूतं साविषम् hr, साम्रिचं सूतं bfk.

106. These five hymns (31-35)^a the sage, the son of Angiras b, after he had seen them, sang, on gaining the position of Hiranyastūpa and eternal friendship with Indra.

पश्चितानि hdm¹, पश्चेमाति bfkr.—हुष्टा hm¹r³bfkr²r⁵r⁷, दुष्टा r.—प्राप्त hr, प्राहाः bfkr⁵.

a Cp. Ārṣānukramaṇī i. 11. b Loc. cit.: aṅgirasaḥ sulaḥ.

107. 'Forth' (pra: i. 36) is addressed to Agni; the three (37-39) following this (beginning) 'Sporting' (krilam: i. 37) are to the Marutsa. 'Stand up' (ut tistha: i. 40) is addressed to Brahmanaspati. 'Whom they protect' (yam raksanti: i. 41) is (composed of) three triplets:

साब्तं hrb, सब्तं f, on k.—जीटं hdm¹, जीवं r, जीवां fk, जीवं r⁷, जूवां b.— चित्तष्ठ B, सूत्रसुद् hm¹r: I have preferred the former reading because the Sarvānukramaņī has डिन्तिष्ठ . ज्ञाह्यव्यव्यस्.—The end of the varga is here marked by २९ in hm¹fk, by २२ in b.

a The correction of mārutam to marutām is rendered necessary by the sense and the construction. The Sarvānukramaṇī has krīļam. mārutam hi, that is, 'krīļam (i. 37), as well as the two following, is addressed to the Maruts' (hi by the paribhāṣā meaning 'three').

22. Deities of EV. i. 41-47.

108. (the first, 1-3, and the third, 7-9, being addressed) to Varuna, Aryaman, and Mitra, (while) the middle one (4-6) has the Ādityas for its divinities. 'Shorten, O Pūṣan' (saṃ pūṣan: i. 42) is addressed to Pūṣan. (Then come) six (stanzas) addressed to Rudra (i. 43. 1-6), the third, however, not exclusively.

पीष्णं सं पूजन्यज़ीव्रस् hm1, पीष्णं स पूजन्यज़ीव्रस् r, पीष्णं स रीवृत्र पहादिति f, पीष्णं सं रीवृत्र पहादिति b.

109. There is here (i. 43. 3) praise (of Rudra) along with Mitra, Varuna, and the All-gods.

B It has already been said before a by the seer b that without an authoritative statement (ādeša) the divinity

वस्रोनाच hm¹r, वस्रोनास्य B.—संस्तवः hfk, संस्तृचः b, संस्रवः r.—डक्तसचर्षिणा r, डक्तमत्यृषिणा bfk.—पूर्वसादेशाद् r, पूर्वसादेशा fk, पूर्वसादेशा b.—The five lines 109^{cd}_111 are wanting in A; m¹ has them as well as B.

a In iii. 39: ādešād daivatam jūeyam . . . na šakyam lingato . . jūātum. b That is, by Saunaka, the reputed author of the present work. This way of referring to the author of the previous passage as different from that of the present one, certainly gives the latter the appearance of being a later addition.

B 110. cannot be known from its characteristic mark (linga): yet in some places (kvacit) it (the deity) is stated a: (thus) in 'Thou, O Agni' (tvam agne: i. 45. 1) the Ādityas, Vasus, Rudras are praised at the same time b (with Agni).

संजुता: fkb, इति च जुता: r.

This seems to mean, that even though there may be no authority for it, a statement as to the deity is occasionally made in this work from the occurrence of the name (lingāt).

b These names all occur in i. 45. I; but the Sarvānukramaņī says nothing about them.

B 111. (Then come) three (stanzas) addressed to Soma (i. 43. 7-9). 'O Agni' (agne: i. 44. 1) are two (hymns) addressed to Agni (44, 45). With a Pragātha couplet a the Aśvins are (here) b praised with Dawn who bears her characteristic mark (linga-bhāj) c. 'Here is Soma, O bounteous ones' (ayam somah sudānavah: i. 45. 10°d) d

तिस्र: सीम्यो bm¹, तिस्र: सीम्यो fk, तृच: सीम्यो r. The Sarvānukramaņī has तृच: सीन्यो, but तृच:, being in accordance with its phraseology, would naturally have been substituted for तिस्र:.— त्र आपेये b, प्र खरीये r, प्र ये m¹fk.— प्रगाथेनास्थिनी खुतौ r, प्रगाथेमे सिनौ b, प्रागाथिथि ने खिनौ खुतौ fk, प्रागाथातिमे धे सिनौ खुतौ m¹.— बिङ्गमाजा m¹fkr, खिङ्गमाजो b.

a That is, a couplet consisting of a brhatī and a satobrhatī.

b That is, in i. 44. I, 2; cp. Sarvānukramaņī: ādyo dvrco 'śvy-uṣaṣāṃ ca.

c That is, she is mentioned by name (as well as the Aśvins and Agni).

d As his pratīka seems to be necessary, and III^{ab} looks as if it had been known to the author of the Sarvānukramaņī (see critical note on tisraḥ and note b), the śloka is probably genuine.

112. is a hemistich which has the gods for its deities a. The two following (hymns, beginning) 'She here' (eşo: i. 46. 1) are addressed to the Asvins (46, 47).

111] —ii. 114 TRANSLATION AND NOTES [-RV. i. 51

B Yāska b thinks the Sun (āditya) is praised at the same time in (the stanza) 'With oblation' (haviṣā: i. 46. 4).

112^{cd} is wanting in A and m¹.— यास्तो r, यास्तो b, स्ता fk.—The end of the varga is here marked by २२ in bfk, after the next line (113^b) in m¹, not at all in hd.

^a Cp. Sāyaṇa, Introduction to i. 45: ayaṃ soma ity ardharco devadevatyaḥ; Sarvānukramaṇī: ardharco 'ntyo daivaḥ.

^b In Nirukta v. 24, where ādityaḥ occurs in the explanation of RV. i. 46. 4.

23. RV. i. 48-60. Story of Savya. The S'atarcins.

113. 'Together with' (saha: i. 48. 1) are two (hymns) addressed to Dawn (48, 49); then 'Upward him' (ud u tyam: i. 50) is addressed to Sūrya: (in) 'Wherewith' (yena: i. 50. 6) Varuṇa a connected with Heaven (dyubhakti) is praised; the last triplet (50. 11-13) is destructive of disease (rogaghna) b.

सहीषसे hdm1, सहीषसे bfkr.—संसुतः bfk, संसुतम् hm1r.

There is no statement in the Sarvānukramaņī about the deity of this stanza; cp. Sāyaņa on i. 50. 6.

De Cp. Sarvānukramaņī: antyas tṛco rogaghna upaniṣat.

114. With the first two (stanzas) in the last triplet (beginning) 'Rising' (udyan: i. 50. 11, 12) there is driving away of disease a, while in a hemistich b (of the last stanza) there is hostility to foes c.

Among the Satarcins is Savyad who is a form of Indra (aindra).

रोगापनुतिर् b, रोगापनुतिव् r⁵, रोगापनुद्धि r³, रोगपनुत्तिम् m¹, रोगोपनुत्तिर् f, रोगोपनुद्धिम् b, रोगोपनुद्धं r.—द्विषद्वेष r, द्विषद्वेष hm¹bfk, (अर्धर्चे त) द्विषद्वेषद् r⁵.— ऐन्द्र: सब्ध: hdr, ऐन्द्र सब्ध m¹, ऐन्द्राखष्ट r⁵, गंद्र सत्य b, व्य दसत्य f, व्यनी क्षत्य k.

^a Cp. Sāyaṇa's introduction to the triplet i. 50. 11-13, where he quotes the following śloka from Saunaka:

उवज्ञविति सन्तोऽयं सीरः पापप्रणात्रनः । रोगञ्जस विषञ्जस सुतिसुत्तिप्रलप्रदः ॥

b The second hemistich according to Rgvidhāna i. 19.4: uttamas tasya cārdharco dviṣaddveṣa iti smṛtaḥ; several MSS. of the Sarvānukṛamaṇī add antyo 'rdharcaḥ śatrughnaś ca. ^o The BD. takes no notice of the khila which comes after RV. i. 50, and is printed by Aufrecht and Max Müller. It is the first in the Kashmir collection, but the first pāda there is different: sam ait tiṣyordhvamahasa (ādityena sahīyasā &c.).

d Savya being the seer of the group of seven hymns i. 51-57 (see Ārṣānukramaṇī i. 13), these seven hymns are now alluded to here in this way only. The allusion to the deity of these hymns is still more remote in Savya's attribute aindra.

115. Of the sage Angiras who wished for a son like Indra, the Bolt-bearer himself became the son a, having assumed the form of Savya in consequence of the seer's asceticism.

इक्तो hm¹, इक्ति b, इक्तो fk, इक्तो r.—वन्त्रेव hm¹, वक्षेव r, अक्षय च fk, वक्षयो द b.—भूतवेर् A, भूतवे m¹, भूतविर् r, भूतार्ष fk.

- ^a Cp. Saryānukramaņī: angirā indratulyam putram ichann abhyadhyāyat: savya itīndra evāsya putro 'jāyata.
- 116. Now the seers in the first book are to be known as Satarcins; in the last, as seers of short hymns and of long hymns; in the middle ones, as middlemen (madhyama)^a.

चुद्रश्रूत्रभद्वास्त्रा brbfk, Sarvānukramaņī, चुद्रश्रूत्ता महासूत्रा m¹, Ārṣānukramaṇī, Sarvānukramaṇī, चन्त्र b, सब्दे fk.—अध्यक्षाः hm¹rbfk, Ārṣānukramaṇī, आखाः Sarvānukramaṇī, ĀGS. iii. 4. 2 (श्रुतर्चिने साध्यक्षाः . . . चुद्र-स्ता महासूत्राः).

- a Cp. Sarvānukramaņī, Introduction ii. 2 (श्रतिचिन आधि अप्डलेश्व चुह्सूत्रअहा-सूत्रा अध्यमेषु आध्यमाः); Ārṣānukramaṇī i. 2; -ii. 1; x. 1: cp. BD., vol. i, p. 146; see Roth, Zur Litteratur, p. 26.
- 117. 'Now indeed' (nū cit: i. 58), containing nine stanzas, is addressed to Jātavedas; while the hymn which (begins) 'Branches' (vayāh: i. 59) is addressed to Vaiśvānara; the following one, 'Bearer' (vahnim: i. 60), is addressed to Agni.

नू चियानु hdm¹r, न विद्य तु b, न विद्य नु f, न विद्य न k.—विद्यापियमुसर्ज् m¹b fkr²r⁵r⁷, वापियं तु तत: पर्म r.—117^{cd} and 118^{ab} are wanting in hd.—The end of the varya is here marked by २३ in bfk, after the next line in m¹.

24. EV. i. 61-73. Eleven Khilas. E.V. i. 74-89.

118. Then (come) three (61-63), 'To him' (asmai: i. 61), addressed to Indra; 'For the manly host' (vrṣne śardhāya: i. 64) is addressed to the Maruts; 'With a cow' (paśvā: i. 65) is (the first of) nine hymns (65-73) addressed to Agni; 'Ever indeed of you' (śaśvad dhi vām)

ऐन्ह्राखस्म ततस्त्रीणि $m^{1}r$, ऐन्ह्राखस्मा चीणि b, ऐन्ह्रखेस्मा इचिणि fk. — भ्रश्वि वामिति $hm^{1}r$, भ्रश्वदिनानि तु f, भ्रस्वदिनानि तु bk, षड् द्वैपहानि तु $r^{5}r^{7}$.

113] —iii. 121 TRANSLATION AND NOTES [-RV. i. 85

119. are ten addressed to the Aśvinsa; (the hymn) 'These' (imāni: viii. 59) b is (in) praise of Indra-Varuṇa. But whatever (other deities) belong to the Sauparṇa hymns are praised incidentally (nipātastutiṣu).

इशाश्विनानीसानीति rfk, दशाश्विनानीसानीती॰ hd, दशाश्विनानमानीती॰ m¹, दशाश्विनानीसानी b.—इन्हावच्ययोः सुतिः r, ॰न्हावच्ययोः सुतिः hd, ॰न्होनूखनयो स्थितिः m¹, तदिन्हावच्यां विदुः fkb (cp. Sarvānukramaņī on viii. 59: ऐन्हावच्यम्). Instead of this line r⁵ r³ read:

उपान्यं सप्तमे धर्च न मेचावष्णं विदुः।

—बीपर्षेचासु hbfk, सुपर्षेचासु m¹.—चाः काश्विन् hr³bfr⁵r², चासाश्वि k, काश्विच r.— निपात॰ hr, निपाता b, नियाता k, निपाताः fr⁵r².

a Here we have a collection of eleven Khila hymns, ten addressed to the Asvins, and one to Indra-Varuna. The text of the former is known in one MS. only, but the latter is identical with the eleventh Valakhilya hymn of the RV. (viii, 59), the seer of which, according to the Sarvanukramani, is Suparna and the deity Indra-Varuna. This collection is spoken of in the Rgvidhana i. 20. 3 as 'the eleven purifying Sauparna hymns' (sauparnani pavitrāņi sūktāny ekādaša). Of the ten Aśvin hymns we know only the pratīkas of two, viz. śaśvad dhi vām (the first) and of one of the others, pra dhārā yantu madhuno ghṛtasya (ĀGS. iii. 12. 14 and Sayana on AB. viii. 10. 4); cp. Meyer, Rgvidhana, p. xxiv. In the Kashmir MS., the first has fourteen stanzas, the first line being śaśvan nāsatyā yuvayor mahitvam. The second has seven stanzas, and begins with the line pra dhārayantu madhund ghrtasya. The eleventh hymn of the collection (imani), addressed to Indra-Varuna (referred to as sauparna in AB. vi. 25.7), is passed over below, vi. 86 (see note on that passage). Cp. on the sauparna khilas, Oldenberg, Prolegomena, p. 508. I supply devatah here, and take the meaning to be: whatever deities, except the Asvins and Indra-Varuna, are mentioned in these eleven Sauparna hymns are only incidental (nipātinī, not sūktabhāj or rgbhāj). Sauparņeya seems to be a derivative of sauparņa.

120. The following six hymns (74-79), 'Going forth' (upaprayantah: i. 74. 1), are addressed to Agni; but the triplet 'With golden locks, of air' (hiranyakeśo rajasah: i. 79. 1-3) is (addressed) to the middle Agni.

सूतानि आ° r, सूत्तान्या° hm¹b, सूत्तानामा॰ fk.

121. Now 'Thus' (itthā: i. 80. 1) are five (80-84) addressed to Indra; in the (stanza) 'Whatever' (yām: i. 80. 16) Dadhyañc, Manu, and Atharvan are incidentally mentioneda. Then 'They who forth' (pra ye: i. 85. 1) are addressed to the Maruts,

II.

इति hd, इक्षेति b, इक्ति fkr²r⁵r7, इत्थिति r.—निपातिनाः bfkr, निपातिनः hm¹.—प्र ये ततः hrf, प्र चेत्ततः k, षये ततः b, प्रयत्नतः m¹.

a This follows Nirukta xii. 33, 34 (on i. 80. 16): dadhyan . . atharvā . . manuh . . tesām nipāto bhavaty aindrvām 7ci.

122. being four (85-88). 'To us' (ā nah: i. 89. 1) are two (hymns) to the All-gods (89, 90); two a (stanzas here) are regarded as (in) praise of the gods (in general), both 'To us, the auspicious' (ā no bhadrāh: i. 89. 1), 'Of the gods' (devānām: i. 89. 2), and again 'What is auspicious' (bhadram: i. 89. 8) up to (yāvat) 'A hundred' (śatam: i. 89. 9) b.

चलार्या नो hbr, चलार्यामी fkr².—विश्वदेवे hm¹, विश्वदेवे r, वैश्वदेवे ç k, वेश्वदेवे fb, इति सूते r¹r⁴r⁶r².—दे देवानां खुतिर्भते hd, दे देवानां खुतिर्भता r, दे (दे fk) देवानां खुतिर्भतः bfk, देवानां खुतिर्भतः r¹r⁴r⁶r², दे देवानां खुति विदुः m¹.—अहं r, रहं hm¹fk, रह b.—यावच्हतं r, यावहतं hfk, याचर्हतं b.—122°d and 123°d are omitted in r¹r⁴r⁶.—The end of the varga is here marked by २४ in hbfk, but in m¹ after 123°d.

a I supply reau here, and take punah to indicate a repetition of dve (reau). b There is no reference to these four stanzas in the Sarvānukramaņī.

25. RV. i. 90-93. Order of hymn-groups in Mandala i. 74-164.

123. In the triplet 'The winds waft mead' (madhu vātāh: i. 90. 6) the supreme (parama) mead is also (api)a desired; but in the (stanza) 'Aditi is Heaven' (aditir dyauh: i. 89. 10) the majesty of Aditi is told.

तृचे br, तृचो fk, तृचस् hm1.—अध्यपोध्यते r, अथपोध्यते fk, अथपोध्यते b, अथिअधिते hdm1.—After 123^{ab} r adds the following line (omitted in Am1bfk):

भान्यथी भं न इत्येषा वैश्वदेवी ऋगिष्यते ।

-कथिताº hm1r, कथ्यते br2r5r7, कथते fk.

"That is, while the triplet is addressed to the All-gods, the heavenly mead (madhu, which word occurs in every stanza of the triplet) is prayed for.

124. 'Thou, Soma' (tvam soma: i. 91) is addressed to Soma; 'These Dawns' (etā u tyāh: i. 92) is addressed to Dawn; the triplet 'O Aśvins' (aśvinā: i. 92. 16–18), to the Aśvins. 'Agni and Soma' (agnīṣomau: i. 93) is (in) praise of Agni associated with Soma.

115] —iii 127 TRANSLATION AND NOTES [-RV. i. 94

श्रीपसम् b, श्रीपस्यम् hm¹r, एषस्यम् fkr², एधस्यम् r¹r⁴r⁶.— ससीमस्या^o hdm¹, च सीमस्य r, च सोमस्या^o fk, च सोमस्या^o b.

125. After Gotama (74-93) the son of Uśij (Kakṣīvat comes: 116-126); after the seer Paruchepa (127-139) follows Kutsa (94-115); after Kutsa, Dīrghatamas (140-164): always (śaśvat) these twob (sets respectively); in this order (evam) is read (the text of the Rg-veda).

गीतमाइ hdr, गीतमाइ m¹bfk, Anuvākānukramaņī.— In r¹r⁴r6, 125ab reads as follows:

गोतमो नाम य ऋषिः कुत्स आङ्गिरसः परः।

— भ्रयाने हे एवमधीयते hm^1r^3 , इति ते हे एवमधीयते $r^1r^4r^6$, चेत्यमधितारस्वधीयते r^5r^7 , चेत्यधीतारस्वधीयते b, सम्बद्धधीतारस्वधीयते f, सम्बद्धधीसारस्वधीयते k.—The end of the varga is here marked by २५ in hm^1bfk .

That is, while the order of the Säkalas is Gotama, Kutsa, Kakṣīvat, Paruchepa, Dīrghatamas, that laid down in the BD. is Gotama, Kakṣīvat, Paruchepa, Kutsa, Dīrghatamas: thus Kutsa instead of coming second comes fourth. This is the order of the Bāṣkalas, as shown by the form in which this śloka appears in the Anuvākānukramaṇī (see BD., vol. i, p. 146): kutsād dīrghatamā ity eṣa tu bāṣkalakaḥ kramaḥ. See Kuhn, in Indischo Studien, i, p. 115, and Oldenberg, Prolegomena, p. 496.

I supply sūkte, that is, ṛṣisūkte (collections by one seer; cp. i. 14): the collections of each of these five seers should be coupled successively in this order in reading the Rg-veda.

26. RV. i. 94-111. Seers of hymns with refrains. Khilas of Kasyapa.

126. Kutsa, son of Angiras, saw 'This' (imam: i. 94): he uttered (this hymn) containing sixteen stanzas (and) addressed to Jātavedas^a.

A Three verses (8^{abo}) of the stanza 'Foremost, O Gods' $(p\bar{u}rvo\ dev\bar{a}h: i. 94. 8)$ have the gods as their deities; then half of the last (stanza: i. 94. 16)

जातविद्सं hm¹r, जातविद्सं bfkr⁵r⁷.— षोळश्चम् hdm¹, षोडश्चं r, षोळश्चें f, षोखसर्थम् b.—126^{ed} is found in hm¹r, but is omitted in bfkr⁵r⁷.

a The second pada of 126 has one syllable too many.

A 127. either belongs to the same deity (i.e. Agni) as the (whole) hymn which precedes it (tatpūrva), or it is (addressed) to

the six deities, Mitra and the rest, who are here referred to (pra-

kṛta)².

The last hemistich (i. 94. 16^{cd}) is (addressed) optionally (vā) to the six (deities) praised, whereas in 'Foremost' (pūrvaḥ: i. 94. 8)

the gods (in general) are praised with three verses.

तत्पूर्वसूत्रं hd, तत्पूर्वसृतं m¹r.—वाच hm¹r, जुतामा r¹r⁴, जुतामो r⁶.—तु वा पखां r⁵r⁷, वसां च b (one syllable short), पद्यां hm¹rf (two syllables short).—पादेखु तृत्रिः fk, पादेखु जुति b, पादेः जुतिनः hm¹r.—127^{ab} in hm¹r (wanting in bfkr⁵r⁷). In r⁵r⁷, the four pādas of the trisṭubh stanza 126^{ab} and 127^{cd} have been turned into four anuṣṭubh lines as follows:

दमं कृत्व चाजिरवो इदर्घ वातवेदवम् ।
पूर्वा देवाक्षतो देवास्त्रिभः पादेकु संजुताः ॥
पोडग्रें तथा सूत्रे वगाद चतुरित्यक्षी ।
जन्मे (धेर्चे तु वा पक्षां विद्वोत्तावां खुती वक्षः ॥

These MSS. also insert 125°d between the first and second of the above lines.

- There can be no doubt that 126^{cd} and 127^{ab} are a later addition of the A MSS., since they merely amplify 127^{cd} which A has in common with B; they also give the varga six slokes instead of the normal five.
- 128. a In Bharadvāja, Gṛtsamada, Vasiṣṭhab, Nodhasc, Agastyad, Vimadac, Nabhākaf, Kutsas there are no similar (samānadhar-miṇaḥ) refrains in (hymns) addressed to many divinities, also (not) in those addressed to two gods.

जोह्बा hm¹r¹r⁴r6, जोह्बे bfkr.— जड़हैचतेषु hm¹, ॰हेचतेषु dbr, ॰ह्दतेषु f.— हिहेबेषु bbfk, हिहैबेषु m¹.—समाजधर्मियः hm¹r³bfkr³r6r², खलानहेबधर्माः r.

in connexion with the last hemistich (the refrain of i. 94-96, 98) of Kutsa's hymn (i. 94) mentioned in the preceding sloka, the author now goes on to enumerate eight seers whose hymns are characterized by refrains. The meaning seems to be, that no refrain of a similar character to this one of Kutsa's (that is, a refrain containing the names of several deities) occurs in any of the hymns of these seers addressed to many deities or two deities. None of the refrains of these seers (except Kutsa's) appear to have this character, even in hymns addressed to a single deity; but this point would have to be more closely examined.

b The first three names are those of seers of whole Mandalas, in which refrains are frequent.

c Seer of i. 58-64: 53, 60-64 end with the same refrain.

Seer of i. 166-168 which end with the same refrain.

Seer of x. 2x and 24: all the stanzas of the former and half of those of the latter contain the refrain nabhantām.

**Ever of viii. 39-4x, through the whole of which runs the refrain nabhantām.

117] —iii. 130 TRANSLATION AND NOTES [-RV. i. 100

anyake same. The name, properly spelt Nabhaka (above, iii. 56; Ārṣānukramaṇī viii. 10; Sarvānukramaṇī), has the first syllable shortened owing to the metre.

Seer of i. 94-98, all of which end with the same refrain except 97, which has a refrain of its own running through the whole hymn.

129. 'Two unlike' (dve virūpe: i. 95) is a hymn to Agni Auṣasa, 'He in the ancient way' (sa pratnathā: i. 96) is to Agni Dravinodas, 'Of Vaiśvānara' (vaiśvānarasya: i. 98) is addressed to Vaiśvānara; but the one before this (i. 97) is to Agni Śucia.

श्रीवसायायथे hd, श्रीवसायथे bfk, श्रीवसापेथे m¹.—द्रविणोद्सेऽपथे hm¹r, द्रवि-सोद्धे वर्ष b, द्रविणोद्धे वर् fk.—वैश्वावर्खेति rfk, वैश्वावर्खेति थे hdr³, omitted in b.—r has जक्तम् after वैश्वावरीयम्.—129^{cd} is omitted in r¹r⁴r⁶.

a Cp. Sāyaṇa, introduction to RV. i. 97.—The first two pādas of this stanza have twelve syllables ending iambically; the fourth, though having eleven syllables, ends iambically also.

B 130. Some say that the thousand hymns addressed to Jātavedas (which come) before (the hymn) addressed to Indra (i. 100) have Kasyapa as their seera: the first hymn of these is 'For Jātavedas' (jātavedase: i. 99). Śākapūṇi thinks that they increase by one b (in the number of their stanzas).

जातवेद्खं m¹ br, जातवेद्ख fk.— सूत्रसहस्रमेन r, सूत्रसहस्रमेनम् m¹, सूत्रं सहस्रमेन k, सूत्रख सहस्रामक b.— न्यापार्धं m¹ r (Sarvānukramaņī), न्यापार्दिषं b, न्यापा स्वि fk.—130 is omitted in A. After 130 Mitra adds from one (r⁵) or two (r⁵r⁷) of his MSS. three lines not found in A or bfkr²:

> बृचाबा सहस्रचीनं सूक्तं नानाविधं भवेत्। नवनवितः पञ्चलचा च्छचः खुः सचतुःश्तम्। नानादैवतमेकार्षे छन्दोभिश्चित्रमुत्पथम्॥

a The text of the Sarvānukramaņī on RV. i. 99 is clearly based on this stanza, which must therefore be original. Cp. vol. i, Appendix vi, p. 148. b With the three interpolated lines in R cp. the ślokas in Ṣadguruśiṣya on Sarvānukramaṇī i. 99, where the total number of the stanzas (calculated as an arithmetical progression) contained in the 1000 hymns attributed to Kaśyapa is stated to be 500, 500 less one (i. e. subtracting one for the first, RV. i. 99, which is not a khila): cp. my explanatory note, Sarvānukramaṇī, p. 159. When Ṣadguruśiṣya states that 'Saunaka himself has referred to these khilas in indexing the seer' (rṣyanukramaṇē) the allusion must be to the above passage of the BD., as the Ārṣānukramaṇī makes no mention of them. c Pādas acd, though ending like triṣṭubhs, have twelve syllables.

131. 'The mighty one who' (sa yo vṛṣā: i. 100) is (the first of) five (hymns) addressed to Indra (100-104)a; there are (then) three (105-107) addressed to the All-gods, (beginning) 'The Moon' (candramās: i. 105. 1). 'That which, O Indra-Agni' (ya indrāgnī: i. 108) is (the first of) two addressed to Indra-Agni (108, 109); the two following (110, 111) 'I wrought' (tatam: i. 110. 1) are addressed to the Rbhus.

The end of the varga is here marked by & in hm1 bfk.

^a The Sarvānukramaņī states RV. i. 101. I to be garbhasrāviņy upaniṣat, and in Rgvidhāna i. 23. 3 it is described as garbhapramocanī.

27. RV. i. 105: Story of Trita.

132. The cruel sons of the she-wolf $(s\bar{a}l\bar{a}vrk\bar{i})^a$ having cast Trita, who was following the cows, into a well b, carried off all the cows from thence c.

सालावृत्ती॰ r, शाला॰ hm¹r³r⁵, श्ला॰ b, शिल्ठा॰ f (cp. RV. सालावृत्त).—गाः सर्वास् hm¹r, ताः सर्वास् Br³.—एवापजद्गिरे r, एवोप॰ hd, एवो॰ m¹, एवाथ bfk, एवाय॰ r⁵r².

- ^a Cp. RV. i. 105. 18: aruņo mā sakṛd vṛkaḥ pathā yantaṃ dadarśa hi.

 ^b Cp.

 RV. i. 105. 17: tritaḥ kūpe 'vahitaḥ.

 ^c On the story of Trita in the well cp. Geldner,

 Vedische Studien, iii. 170 ff.
- 133. He, the best knower of formulas among all knowers of such, pressed Soma there and summoned all the gods: Brhaspati heard that (call)².

स तच सुषुवे सोमं hm^1r , तच सोमं सुषावासी $bfkr^5r^7$.—चावाहयत् d, चावाहयत् r, चावहयत् b, चावहत् m^1fk , चावहयन् h.

- a The words tac chuśrāva brhaspatih occur in RV. i. 105. 17.
- B 134. Now on seeing them coming, he reproached (them), saying, 'Where, indeed, abides, the all-seeing power (sarvadrktva) of this Varuna and of Aryaman?

आगच्छतोऽय तान् r, आगछतो न तां b, आगतो न तां fk, आगतानय तान् m¹.— तलतः m¹, तलनं b, तत्ननं r, तलं fk.— सर्वदृत्नं m¹, सर्ववृत्नं fb, सर्वदृत्तं k, सर्ञ दृतं r.—क m¹fk, क b, च r.—वर्णसार्यस्ण r, वर्णसार्यसृञ्चि॰ b, ङ्प्रसार्यस्ण्ञे॰ f, कूप-स्यार्यस्ण्ये॰ m¹.—134, 135 wanting in A.

119] —iii 139 TRANSLATION AND NOTES [-RV. i. 115

B 135. 'My limbs were wounded by the bricks of the well. Having seen all (the gods) I praise (them), even though not one (of them) sees (me).'

कूपेष्टकाभिर् r, कूपे क्रगामि m¹fk, खुपे क्रतामिर् b. — व्रणितान्यङ्गान्येवामवन्तम r, बिणितांन्यन्यंगान्येवामवन्तम b, व्रणानान्यंगरेन्येवामवन्तम fk, व्रणानान्यंगरेवामवन्तम m¹.— स्वीनहं m¹r, स्वीनहं bf, सर्वेबह k.— क्षी न पश्चित bfkr, क्षी न विश्वति: m¹.

136. The three troops a of the All-gods, urged on by Brhaspati, went to that sacrifice of Trita and took shares of it together.

विश्वदेवगणास् m¹br, °देवा गणास् hfk.—जग्मुस्त्रितस्य hdm¹, जग्मुस्ते तस्य r, श्राज-ग्मुसास्य bfkr²r⁵r².—The end of the varga is here marked by २७ in bfk, not in hdm¹.

a As belonging to the three spheres of heaven, air, and earth; cp. my 'Vedic Mythology,' p. 19.

28. Deities of RV. i. 112-121.

137. As a seer Brhaspati declared the knowledge and discernment of Trita here displayed (etat) with the last triplet (i. 105. 16–18)^a of the hymn (beginning) 'That' (asau: i. 105. 16).

वृहस्पतिस्त्रितस्त्रितत् hm¹r, वृहस्पतिस्त्रितस्त्रैतं r¹r⁴r³, वृहस्पतिस्तितस्त्रैतत् f, वृहस्पतिति तस्त्रैत b.—सूत्रास्त्र hm¹bfk, सूत्रेन r.

- a It is important to note that this statement ignores the existence of RV. i. 105. 19, which, according to Grassman, RV. Translation, vol. ii, p. 446, is an interpolation. The first pada of this stanza is, however, quoted by Yaska, Nirukta v. 11, to illustrate the word anguisa.
- 138. (The verse) 'I praise' (ile: i. 112. 1a) is to Heaven and Earth, the next verse (1b) is addressed to Agni; the remainder of the hymn (112. 1ad-25) should be (regarded as) addressed to the Asvinsa. 'This' (idam: i. 113) is (in) praise of Night and Dawn.

॰पृथिबोर् br⁵r⁷, ॰पृथिबौर् fk, ॰पृथिबाव् hdm¹r.—॰सेति ऋपेयः r, ॰सेतापेय b, ॰सेनेतापेयः r⁵r⁷, ॰केत्यावापेयः hdm¹, ॰सेताश्रयनि fk.—राज्युषसोः m¹r, ॰सो fk, ॰स h, रानिषपसे b.

- a Cp. the quotation in Ṣaḍguruśiṣya (p. 93) from the Devatānukramaṇī: iļe dyāvāpṛthtvyor ādyaḥ pādaḥ paro 'gnaya āśvinaṃ tac ca sūktam.
- 139. 'These' (imāl: i. 114) is addressed to Rudra; the next, 'The brilliant' (citram: i. 115), is addressed to the Sun. Then

(come) five (i. 116-120) addressed to the Asvins (beginning) 'For the Nāsatyas' (nāsatyābhyām: i. 116. 1): the last (stanza) in the last (hymn: i. 120. 12) is destructive of evil dreams.

परं सीर्यं hm¹r¹r⁴r⁶, तत: सीर्थं bfkr.— खन्छे न्या Am¹, लन्छे ऋधेग्रे, लन्छे अधर्ग fk, लंके अवर्ग b. The reading of A is supported by the Sarvānukiamaņī: antyā duḥ-svapnanāśinī; cp. also Rgvidhāna i. 25.1; Sāyaṇa on i. 120. 12; Pischel, Vedische Studien, i, p. 1.— नाभिनी Ak, नाभनी fb.

140. 'When?' (kad: i. 121) is addressed to Indra, and 'Forth' (pra: i. 122) is addressed to the All-gods. The two (123, 124) next (beginning) 'Broad' (pṛthuḥ: i. 123. 1) are addressed to Dawn (auṣase). In 'At morn' (prātaḥ: i. 125) the seer lauds the gift of Bhāvya a.

प्रीषसे पृथुबत्तरे hdm1, प्रोषसे पृथुबत्तरे r, प्रयुवः पृथुंदी अधीषसे b, खवः पृथुंदी

- a 140^{cd}-150 are quoted in the Nītimanjarī on RV. i. 126. 7. The following story is told to show under what circumstances RV. i. 125 and 126 were revealed to Kakṣīvat. The name Bhāvya, which occurs in RV. i. 126. 1, is here meant as an equivalent of Bhāvayavya, by which it is explained in Nirukta ix. 10.
- 141. 'When, indeed?' (kad itthā: i. 121), a hymn of Kakṣīvat which is traditionally held to be addressed to Indra, is indicated as indirectly addressed (parokṣa) to the All-gods in the Svarasāmans a.

काचीवतं निह्मिति hdm¹, काचीवतं किह्त्याति r¹r³r⁴r⁶, काचीवत वाहित्वें b, काचीवनं वाहेर्विति fk, काचीवता विह्तिति r.— 141^{cd} and 142^{ab} omitted in fk; 141 omitted in n.— परोचं hdr, परोचे br⁵.— The end of the varga is here marked by २६ in hdm¹b, but after 141^b in fk.

a It is mentioned as parokṣavaiśvadeva in the Kauṣītaki Brāhmaṇa xxiv. 9 (one of the sections on the Svarasāmans); cp. below, v. 44, 45.

29. Story of Kaksivat and Svanaya.

142. Having acquired knowledge from his spiritual teacher^a (and) going home, as we are told (kila), Kakṣīvat fatigued on the way fell asleep within the forest.

स्निस्यं hdbr, स्वं निस्यं n.—विस् hdm¹, प्रति br.—142-153 wanting in r¹r⁴r⁶ (142^b and 153 both end with the word विस्त).

a That is, having completed his apprenticeship in Vedic study.

121] —iii. 147 TRANSLATION AND NOTES [-RV. i. 125

143. Him a king, Svanaya by name, the son of Bhāvayavya, saw as he went along to amuse himself, accompanied by his retinue, his wife, and his domestic priest.

आवयव्यसुतो hm¹rn(d), आवयव्यसुतो b, आवयव्यस्ततो fkr⁵n(ab). The reading **भृतो** is supported by Sāyaṇa (on RV. i. 125. I, where the story of Kakṣīvat is told), who calls Svanaya आवयव्यस्य पुनः 1.—The unanimity of the MSS. in writing क्रीडार्थ has caused a lapse from consistency, which requires क्रीटार्थ in the text.

144. Then on seeing him endowed with beauty (and) resembling the son of a god, he thought of bestowing his daughter (on him), if there were no objection on the score of caste and family.

ष्यथैणं hdfr, ष्यथैण k, श्राचेसं b, श्राहेनं n.-- ॰गो चानिरोधतः hdbfkr, ॰गो चानरोधतः n.

145. Then after wakening him he inquired as to his caste, family, and so forth. The youth replied to him saying, 'O king, I am of the race of Angiras;

ततः hdm1, तद्दा bfkr, तथा n.—145ed and 146ab are omitted in r5.

146. 'I am a son of the seer Dīrghatamas, son of Ucathya, O king.' Thereupon he (Svanaya) gave him ten maidens decked with ornaments a.

कन्या bfkr⁵n, कन्यां hdm¹r.— दशाभार्विश्रूषिताः b, दश भार्विश्रूषिताः n, दश भार्विश्रूषिताfk, दश भार्यमन्तिताः r⁵, दिव्याभर्णभूषिताम् hdm¹r.—The reading कन्या दश is preferable, as apparently based on the words वधूमनी दश रथासः (interpreted as 'ten chariots with maidens') in RV. i. 126. 3, and because the reading in the next line (common to A and B) तावतस रथान् implies a previous statement of number. Svanaya intends to give his daughter (कन्यां) to Kakṣīvat, but in the meantime presents him with ten maidens along with the chariots, &c.—The end of the varga is here marked by २९ in bf, not in hm¹k.

^a Or, according to A, '(his) daughter decked with heavenly ornaments' (see critical note).

30. Story of Kaksīvat and Svanaya (continued).

147. and the same number of chariots, strong-bodied bay steeds going in teams of four, for the purpose of conveying the maidens^a, money and (utensils of) inferior metal ^b, goats and sheep.

रथांछावान h, रथान्छावान d, रथांखावो b, रथांद्याख r⁵n, रथांद्याख fk, रथा-नश्चान r, रथान्द्रियान m¹. (The word स्नावान, occurring in RV. i. 126. 3, would easily be corrupted: cp. b.)— वीडुङ्गान् वे hdm¹r, द्वीनस्थ b, द्वीपिनो श्वे: r⁵n, द्वीपनो श्वे: fk. (The word vidvanga does not occur in RV. i. 126. 3, but is an epithet of asva in RV. i. 118. 9.)— धनकुष्यं hdm¹fk, धनकूष्यं r, धनं कुष्यं bn, धनं कूष्यं r⁵. (I have preferred धनकुष्यं as a dvandva owing to the following ज्ञानिकास, and because this reading occurs in B as well as A.)

The expression vadhūnām vāhanārthāya was doubtless suggested by vadhūmantah in RV. i. 126. 3. Cp. critical note on kanyā daśa above, 146.

b A similar distinction between dhana and kupya is found in Manu vii. 96. There is no reference to these, nor to sheep and goats, in the text of the hymn.

148. Further he gave (him) a hundred necklets and a hundred bulls. This is told in the next hymn with (the stanza) 'A hundred' (śatam: i. 126. 2) and so forth.

वृषभाणां च hm¹r, ष्ट्रषभाणां bfk, श्रतमञ्चानां r⁵n.—एतदुत्तरसूक्तेन hdm¹r, एतत्त-दुत्तरे सूक्ते r⁵n, एतत्तदुरे सूक्ते b, एवं तदुत्तरे सूक्ते fk.—श्रतमिखादिनोदितम् hm¹r, श्रतमिखादि चोच्यते r⁵, वोच्यते b, सूच्यते fk, °घूच्यते n.—The line 148^{ed} occupies this position in B and n, but in A and m¹ it comes after 150, its place at 148^{ed} being taken by the following line in A and m¹:

गवां सहस्रं षष्टिस b सर्वाः खल्बरिधायसः। b hdm1, षष्टीस r.

This line must be spurious, as it repeats the sense of 149^{ed}, which is common to A and B. Its inclusion would, moreover, give five and a half slokes to the varga instead of five. The line 148^{ed} is more appropriate here, as it interrupts the sense after 150.

- A Having thus referred to RV. i. 126.2, 3 the author, in the following śloka, enumerates the gifts over again in close adherence to the wording of those two stanzas.
- 149. A hundred horses, a hundred necklets, ten chariots with maidens, (steeds) going in teams of four, and a thousand and sixty cows a—

गवां चैव br, गवांश्वव hm¹fk.—षद्युपाधिकम् br⁵, षष्यताधिकम् m¹, षष्यधाधिकम् hfr, षष्यधादिकम् n.—149, 150 omitted in d.

- The text of the hymn (i. 126.2, 3) has nişkāñ chatam aśvān . . vadhūmanto daśa rathā-saḥ . . . ṣaṣṭiḥ sahasram . . gavyam.
- 150. Kakṣīvat, who obtained a (all this) from Svanaya Bhāva-yavya, both praised (him) after receiving (it) and recited (the hymn) 'At morn' (prātaḥ: i. 125) to his father.

123] —iii. 154 TRANSLATION AND NOTES [RV. i. 126

भात: hm1rbfk, तत: r5n.—The end of the varga is here marked by 30 in bfkm1, not in hd.

a The accusatives in 149 are of course governed by this verb.

31. Gifts of kings. Wārāśaṃsī stanzas. Opinions regarding i. 126. 6, 7.

A 151. Now here (in 125) the rewards (of liberality) are for the most part set forth to him. The father, however, saw the second (stanza), which begins 'Possessed of many kine' (suguh: 125. 2).

The three slokas 151-153 are found in hdr³m¹ only. They are in all probability an interpolation. The matter is superfluous (nor is there any reference to it in the Sarvānukramaṇī), and the style is suspicious (e.g. ucyate). The length of the varga is here no argument in favour of the genuineness of the lines. The last varga of two other chapters has fewer than the normal number of slokas; chapter v having three, and vi only two. These three slokas appear, however, to have been known to Sāyaṇa; for in his comment on i. 125. I he remarks that Kakṣīvat went and told his father Dīrghatamas of all he had received, and, on i. 125. 2, he goes on to say that in this stanza Kakṣīvat's father, being pleased with the wealth Kakṣīvat had brought, blessed the king abundantly.

A 152. The revered Saunaka says that the whole (hymn) is Kakṣīvat's. But as to this (stanza), how could it, according to the indications (it contains), have been seen by Dīrghatamas?

वाचीवंतं m1, बचीवतं hdr.

A=153. The answer is, that when 'At morn' (prātah: i. 125. 1) had been uttered (by Kakṣīvat), he (Dīrghatamas) was delighted by the gift to his son, and then uttered a prayer for the king with (the stanza) 'Possessed of many kine' (suguh: i. 125. 2).

प्रातरिख़ित m1, प्रातरिख़ित hdr.

154. The stanzas in which the deeds of kings and their gifts, great, small, and middling, are told, should be understood to be called 'Laudations of Men' (nārāśaṃsī)², as the praise of kings (is expressed) by them in the ten books (of the Rg-veda)^b.

यांनिः hm^1r , यानि bfk.—राज्ञां hm^1r , राज्ञा bkr^5 .—प्रतीयाद् hdfr, प्रतीयात् r^5r^7 , प्रतीयात् k, ता प्रतीया b.—दाश्वतयीषु hdr, दाश्वतयिषु m^1 , (सुती) दृष्टा यासु विष्ट r^5r^7 , हुउद्रिश् b, दुखरीश् fk.

^a Otherwise called 'Praise of Gifts' (dānastuti): on the relation of the latter to Nārāšaṃsī stanzas cp. Bloomfield, Hymns of the Atharva-veda, SBE. xlii, p. 688 f. ^b After 154 m¹ adds the following three lines (=iii. 82):

विभक्तजुति तदिबादु बङ्घ्वबङ्गवञ्च तत्। प्राधीवीदेषु संचासु कर्मसंखासु देवताः। ७० वृद्या ह वङ्गवबन दिपदे यत्र संजुते।

155. The five (stanzas) 'Lively' (amandān: i. 126. 1-5) are a song (in praise) of Bhāvayavya. With a couplet (6, 7) there is a conversation of a husband and wife a. Śākapūṇi thinks these two stanzas are a conversation of Indra and the king with Romaśā b.

संप्रवादो हुचेन hm¹r¹r⁴r⁶, दे ऋषी संप्रवादः fk, दे रिची संप्रवादः b, दी ऋषी संप्रवादः r.—संप्रवादं r, संवादं bfk, संप्रवादो hdm¹.—रोसभ्येव्ह्रराच्चीर् hm¹r, खखा-संप्रविव ताथाम् bfk, अख खा अध चैव ताथाम् r²r⁵r⁷.

^a Cp. Pischel, Vedische Studien, vol. i, p. 1.

^b iii. 155-iv. 3^{ab} are quoted in the Nītimañjarī on RV. i. 126. 6, 7.

156. Sākatāyana thinks that in this couplet there is a story of a husband and wife a (in connexion) with Indra. Bṛhaspati gave his daughter b, Romasā by name, to king Bhāvayavya.

वृचेऽसिन् m¹r³, दृचेऽसिन् b, दृचेखिस्न् hd, त्युचेऽसिन् r.—156ab is omitted in fk.—सुतां hm¹r, स तां fkr²r⁵, च तां n.—रोसशां r, रोसशां b, रोसशां hdfm¹, चेसशां k.—राज्ञे hrb, राज्ञो fk.—The last pāda is repeated in b only.—The end of the varga is here marked by ३१ in m¹bfk, by २९ in hd.—After दित वृहह्वतायां तृतीयोऽध्यायः (hdr) समाप्तः is added in bfk.

a According to the Sarvānukramaņī, i. 126. 6, 7 are a colloquy of Bhāvayavya and Romasā, husband and wife; cp. Sāyaṇa on i. 126, introduction, and on stanzas 6 and 7. b Sāyaṇa also, on i. 126. 7, states that Romasā was the daughter of Bṛhaspati.

125] - 4 TRANSLATION AND NOTES [-RV. i. 132

1. Romasa and Indra. RV. i. 127-136. Praise in the dual.

1. Then the Lord of Bays, the Companion of Sacī (Indra) becoming aware of that affair, (and) desirous of seeing his dear friend Syanaya, quickly went to him. The king joyfully honoured him with due ceremony.

तसर्थं hm¹r, तत्सर्वं Bn.— °गामामु hm¹r, °गामाम bfkn.— °सहाय: hm¹bfk, °सस्वाय: r, °समेत: n.— प्रीत्यार्चयत्तं hdr, प्रीत्यार्चयं तं m¹, प्रत्यार्चिव तं b, प्रत्यर्चितं तं fk, प्रत्यर्चितस्तद् n, प्रत्यर्चितोऽसौ r⁵r⁷.— विधिगेव राजा hm¹r, विधिगा च राजा br⁵r⁷ (°ज b), विधिगा च राजा fkn.

2. And the daughter of the Angiras (Brhaspati) came there: rejoicing she adored their feet. Indra then in a friendly way said to her, 'Have you hair or have you not, O Queen?'

हुष्टा hm1r, दृष्टा r2r5r7, दृष्टा bfkn.—ववन्दे hdfk, च वन्दे r, वदे b.

3. She in a childlike way then addressed him, 'Feel me closely (upopa me: i. 126. 7), Mighty One'a. The king having soothed her with the previous (stanza: i. 126. 6), rejoiced. She then followed her husband as a devoted wife.

वाल hdfr, वाल bk.—तं hbk, तां r.—जगाद उपोप से r, जगादोपोप से hdm¹, जगादोपेप से f, जगादो योप से b.— धा सांत्य hdm¹, सान्य r¹r⁴r⁶, धा प्रांव b, धा प्रांव fk, धांच प्रांव है, धांच कि कि महिषाद क्ष्रण कि महिष्य के प्रांव है, धांच कि कि महिष्य के प्रांव है, प्रहरिषाद क्ष्रण के महिष्य के महिष्य के प्रहरिषाद के प्रहरिष्य के

- The quotation from the BD. in the Nītimanjarī on RV. i. 126, 6, 7 ends with this line (3^{ab}) .
- 4. Next follow two hymns (127, 128) addressed to Agni (beginning) 'Agni' (agnim: i. 127). There are (then) five (129-133) addressed to Indra (beginning) 'Which' (yam: i. 129). Here the stanza 'Forth this' (pra tad: i. 129. 6) is addressed to Indu, while Indra-Parvata are praised together (in) 'Ye him' (yuvam tam: i. 132. 6). Yāska here considered Indra to be predominant.

पश्चेद्राणि m¹r, पश्चेद्राणि hdbfkr⁵r⁷.—°खूनच hm¹r, °खूनेव्वा r⁵r⁷, °द्रं चियव b, °द्रं चिय च f.—°पर्वती bfkr, °पर्वता hdm¹ (as part of the pratika).—व्विद्धं hm¹, द्व्हं तु bfkr, विद्यं तु r¹r⁴r⁶.—सेन द्व थास्तः hm¹r¹r⁴r⁶, सेने वास्ता b, सेने यास्ता एवं r.

5. For in (certain) stanzas (Indra's) bolt is praised as Parvata, and when there is praise (of the two) in the dual (dvivat-stutau) they say that Indra is predominant. (Beginning with) 'Hither thee' (ā tvā: i. 134. I) there are nine a (stanzas: i. 134. I-6, 135. I-3) to Vāyu, (then) five (i. 135. 4-8) to Indra-Vāyu, (then) one (i. 135. 9) to Vāyu. The next (hymn: i. 136) has two predominant (deities).

श्चनु सुत: $hm^1r^1r^4r^6$, सूचितर्चु r, सूचितर्ची b, 5^{ab} omitted in fk.— पर्वतनिध यची m^1 , पर्वतिध यची $r^1r^4r^6$, पर्वतृष्ठियञ्ची hd, पर्वती विद्धि वची b, पर्वती विद्धि वची r.— दिवत्सुती hd, दिवत्सुती b.— चेन्द्रसाङ: hdm^1 , चन्द्रसाङ: $r^1r^4r^6$, चेन्द्रसाङ: b, चेन्द्रसाङ: m^1r , दिवत्सुती b, जा ला नव $r^1r^4r^6$, जा ला नायोर्थान् fk, जा ला नायोन्थाय hdr^3 , आ लार्वयोर्थ r, आ ला यानी चाथ m^1 .— The end of the varga is here marked by q in hdbfk, not in m^1 .

a The Sarvānukramaņī shows that nava must be read: ā tvā ṣaḍ vāyavyaṃ tu.. stīrṇaṃ nava, caturthyādyāḥ pañcaaindryaś ca, 'ā tvā has six stanzas; it, as well as the following (tu), is addressed to Vāyu; stīrṇam (136) has nine stanzas; the five stanzas beginning with the fourth (4-8) are addressed to Indra as well (as Vāyu).'

2. Distributed praise. RV. i. 137-139. Vaisvadeva hymns.

6. There five (stanzas: i. 136. 1-5) have Varuna and Mitra for their gods; the following two (i. 136. 6, 7) are (addressed) to the (deities) mentioned a, Dyaus and the rest. Couples (of deities: dve dve), including the Two Worlds (rodasī), are praised together (saṃstute) b, (each) in a verse c (pada), and the gods (are praised) with a hemistich (7^{ab}); the rest (7^{ca}) is distributed (in praise) d.

पद वर्णमिचदेवा hbk, पञ्च वर्ण मिचदेवा r.—हिवाहिश्यः hdr, हिश्यः bfk, हिश्य आबाः r⁵.—परे हे bfkr, पहे हे hdm¹.—हे हे पहे hm¹r, हे परे bfk, हे वा परे (संसुतौ) r⁵.

a Divādibhyah kathitābhyah pare dve; the Sarvānukramaņī has antye lingoktadevatye.

b This does not mean, as the text of the bymn shows, praise in the dual (saṃstuti) as

127] —iv. 10 TRANSLATION AND NOTES [-RV. i. 139

opposed to vibhakta-stuti (cp. Nirukta vii. 8, and above, i. 117).

That is, Rodasī (dual) in 6^a , Mitra, Varuņa in 6^b , Indra, Agni in 6^c , Aryaman, Bhaga in 6^d .

That is, Agni, Mitra, Varuņa are praised separately (vibhakta-stuti).

7. The hymn 'We have pressed' (i. 137) is addressed to Mitra-Varuna. 'Forth, forth' (pra-pra: i. 138) is addressed to Pūṣan, the third (i. 139) is addressed to the All-gods. 'Let it be heard' (astu śrauṣaṭ: i. 139) is the third hymn addressed to the All-gods.

A hymn to the All-gods may be (included) among those which

contain many deities a.

श्रुष्ठ श्रीषर् bfkr⁵, एतत्सूत्रं hm¹r.—°देवतेषु hm¹rfk, °देवतेषु b.—The Sarvānu-kramaņī, summing up the contents of this hymn, remarks: vaisvadevam etat. The etat, however, does not seem to me to suffice for deciding in favour of the reading of hm¹r.

- ^a It has been stated above, ii. 132, 133, that hymns addressed to many deities are to be regarded as hymns to the All-gods.
- 8. There are variously (bahuśaḥ), in (hymns) addressed to the All-gods, stanzas, verses, hemistichs a, stanzas with two verses (dvaipadāḥ) or with three (traipadāḥ): (such) Vaiśvadeva (formulas) have two predominant (deities) or one predominant (deity) or many predominant (deities).

सल्युच: hm¹r¹r⁴r⁶, संस्रव: r, संस्रव bfk.—पार्ट्यची bfk, पादा अर्थची hd, पादा अर्थची m¹, अर्थची r¹r⁴r⁶ and अर्थची r (both without पादा).—नेपदास hm¹r, चैवदास b, (म्) वैश्वदाश्वा f.—वैश्वदेवा: hm¹r, •देखा bfk, •देख: r⁵r⁷.

- ^a Cp. above-ii. 133: pādam vā yadi vārdharcam ream vā with reference to hymns to the All-gods.
- 9. There is (one: i. 139. 1) addressed to the All-gods, the second (2) is addressed to Mitra-Varuna; three (3-5) are to the Asvins, then (one) is addressed to Indra (6), then (one) to Agni (7), one is addressed to the Maruts (8), then (one) is addressed to Indra-Agni (9); and the next is addressed to Brhaspati (10); the last (stanza) praises the gods (11).
- 10. The seer in the (stanza) 'Dadhyañc of me,' (dadhyañ ha me: i. 139. 9) praises either the (ancient) seers or himself by

proclaiming his own origin among them. For this reason b some disagree in regard to this (stanza, saying), that Indra-Agni are at the same time (tu) incidentally praised (nipāta-bhāj) in it.

द्धाक् ह से hd, दधाक् ग m¹, द्धाक् मे r, दह से bfk.— ६खामात्माणं वा तेषु r, खामात्माणं वा तेषु r, खामात्माणं वा तेषु bfk, वाधवीणः खीति Am¹.— प्रश्चंस वन्म Am¹, श्वंस ख्वन्स b, श्वंस-स्ववन्म r, संसत्वनन्म fk.— तखां तु bfkr, खेव hdm¹r¹r⁴r⁶ (one syllable short).— The end of the varga is here marked by 2 in hdbfkm¹.

The reading of A appears to be a corruption because the first pada here has eleven syllables ending with an iambic, atharvanah is nominative, and this name does not occur in the stanza, and the perfect śaśamsa is used along with the present stauts.

b Tasmād seems to mean: since no deity appears if the seer is described as proclaiming his ancestry, others say Indra-Agni are the deities of the stanza.

c The Sarvanukraman simply states Indra-Agni to be the deities of the stanza.

3. Story of the birth of Dīrghatamas.

- 11. There were (once) two seers' sons, Ucathya and Brhaspati.

 Now Ucathya's wife was Mamatā by name, of the race of Bhṛgu a.
- a This and the next four slokas (11-15) are quoted in the Nītimanjarī on RV. i.
- 12. Brhaspati, the younger (of the two), approached her for sexual intercourse. Now at the time of impregnation the embryo addressed him:

कनीयान् hm1r1r4r6, यवीयान् br, खन्नवीड् fkn.—प्रत्यभाषत Am1, प्रत्यविधत fkrn, प्रत्यविवत b.

13. 'Here am I previously engendered; you must not cause a commingling of seed.' Brhaspati, however, could not brook this remonstrance about the seed.

तच्छुक्रप्रतिषेधं hm1r, तं शुक्रप्रतिष्टानं r5, तं शुक्रप्रतिष्टातं bn, ते शुक्रं पतिज्ञानं fk.— न समर्घ वृहस्पति: hm1r, वृहस्पतिर्सर्घयत् fkr5n, वृहस्पतिर्यमन् b.

14. (So) he addressed the embryo: 'Long darkness shall be your lot.' And (hence) the seer, Ucathya's son, was born with the name Dīrghatamas (Long Darkness).

तं गर्भ hdm1r, गर्भ तं bfkn.

129] —iv. 18 TRANSLATION AND NOTES [-RV. i. 152

15. He when born distressed the gods, having become suddenly blind. The gods, however, gave him (the use of) his eyes (tannetre); so he was cured of his blindness.

स्यतपहेशान् hm¹r⁴bfkr², स्यवद्देवान् r³r⁵r⁷n, ऽख्यतपहोदान् r.— अवस्थाद् hm¹r³b fkr²r⁵n, एतसाद् r.— तम्रेने m¹, तं नेने hdb, वन्नेते fk, (देवा खु) ता नेने r, तसाची r¹r⁴r⁶.— ख: hdbfk, ह m¹, च r.— The end of the varga is here marked by 3 in bf, not in hdm¹k.

4. Hymns revealed to Dirghatamas: BV. i. 140-156.

16. With four a (hymns beginning) 'To him seated on the altar' (vediṣade: i. 140) he praised Jātavedas (Agni). 'Kindled' (samiddhah: i. 142) is an Āprī hymn, its last (stanza) being addressed to Indra (i. 142. 13). The six (i. 145-150) following (beginning) 'Him' (tam: i. 145. 1) are to Agni.

तिमत्यपे: पराणि षर् br, षिक्षः खिनं तिमत्यतः r¹r⁴r⁶, प्राष्टावपेः पराणि च hm¹r³. As all the MSS. have चतुर्मिर्, i. e. 140-144 (deducting 142, the Āprī hymn), the reading of B (तम् and षर्) must be right; that of A (प्र, 143, and प्रष्टी, 143-150) would include 143, 144, which have already been mentioned.—16^{ab} is omitted in f, the whole of 16 and 17 in k.

That is, i. 140, 141, 143, 144. An Aprī hymn, when interrupting a series of hymns, is similarly left out of account in v. 12 and other passages below.

17. But Mitra-Varuna are praised with the three (151-153) hymns (beginning) 'A Friend' (mitram: i. 151). 'A Friend' (mitram: i. 151. 1) expresses that this (stanza) is addressed to Mitra (only). 'May the kine' (ā dhenavah: i. 152. 6) lauds

सूत्रीर् br, सूत्री fm1, सूत्रे hd.—अपीम् m1, श्रेपी hbfr, सिची d.

18. either Aditi or Agni; for (its) character is evidently such a. Saunaka, however, thought that both in Kutsa b and here Aditi means Agni only c.

हितिं लेव hdm¹r, दितिं यास्तः br⁵r⁷, द्विती यासु fk (i.o. the reading of B is यास्तः for लेव in A).— कुत्से चेह hm¹rb, कुत्से चेह fk, कुत्सो वेह r⁵r⁷.— 18⁵= v. 87⁵, vi. 94⁵, vii. 62^d.

That is, the form of the name appearing in the stanza is Aditi, but it means Agni according to Saunaka's view stated in the next line: hence 'Aditi or Agni.'

II.

is, in RV. i. 94. 15.

Or according to the reading of B: 'Yāska considered Aditi to be Agni in RV. i. 94. 15, and Saunaka in this passage.' Yāska in introducing RV. i. 94. 15 remarks (Nirukta xi. 23): agnir apy aditir ucyate.

19. The seer may here mention (Aditi) either incidentally (prasangāt) or because he saw (Agni in this form). The three (hymns) after this (i. 154-156), (beginning) 'Of Viṣṇu now' (viṣṇor nu kam: i. 154. 1), are addressed to Viṣṇu;

The reading of 19^{ab} in the text is that of hm¹r, ऋषिर्पे: प्रसत्तलाहू हामीनन्द-कोर्त्तयत् r⁵, ऋषिर्चिप्रशत्तला हृद्दायान्वकोर्त्तयत् b, ऋषिर्चिप्रसत्तला हृद्दा या लक-कोर्त्तयत् fk (°प्रवाश्रला k).

20. and with the three stanzas 'Forth your' (pra vah: i. 155. 1-3) Indra-Viṣṇu are praised together. In the stanza 'Those of you two' (tā vām: i. 154. 6) he (the seer) may be said to long for (vā kāṅkṣati) the mansions of Viṣṇu.

प्रवस्ति तिस्ति (cp. Sarvānukramaņī ऐन्ह्र सादाजुनः, 'the first triplet is addressed to Indra as well,' scil. as Viṣṇu), प्र वसतस्ति र m¹r³, ता वां चतस्ति र r⁵r², वा चा चतस्ति र bfk, प्रवः पानां चतुर्तिस् (तु) r. Here we see not only how easily चतस्र is substituted for च तिस्र, but the masc. form चतुर्तिः for the fem. चतस्तिः in the BD.—च्डाग्नर् hm¹r³bfkr⁵r², तु r.—ता वासित्वचि hm¹r³br⁵r², वाक्यसित्वृचि fk (॰व्यचि k), ऋषिस्वित्वृचि r.—The end of the varga is here marked by & in hdbfk, not in m¹.

5. Story of Dirghatamas (continued).

21. a His attendant slaves, being weary, bound the aged and blind Dīrghatamas and cast him down b into the waters of the river.

परिचारियाः hm¹r, परिचारकाः Bn.—बध्वा hdm¹r¹r⁴r⁶, वधा b, खध r, व ब्ही fk, खपी n.—श्रवाह्धुः r¹r⁴r⁶ (RV. i. 158. 5), खपाद्धुः hm¹fkn, खपाद्धुः r, आद्धुः b.

- The following four and a half ślokas (21-25^{ab}) are quoted in the Nītimanjarī on RV. i. 18. 1 and i. 158. 5; cp. Sāyaṇa on RV. i. 158. 3, 4. b Cp. RV. i. 158. 5: dāsā yad īņ susamubdham avādhuḥ; cp. Nirukta iv. 6: tritaṃ kūpe 'vahitam.
- 22. One among them, Traitana by name, tried to strike him away with his sword, and (in so doing) cut to pieces (nyakrntata) his own head, shoulders and breast a.

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चैतनी hm^1r (=RV. i. 158. 5), चैनती $r^1r^4r^6$, चैत fk, चेतनी b. — खपाइनत् hdr, उपाइनत् m^1 , खपाइत fk, खपातह b, खपाइरत् n.

Cp. RV. i. 158. 5: śiro yad asya traitano vitakṣat, svayan dāsa uro aṃsāv api gdha.

B 23. Now Dirghatamas having (thus) slain him (who had) involved (himself) in great sin, moved his limbs there (in the river), (though) excessively stupefied (unmohita) by the water (uda).

सहता Bn, सहसा m¹.—वृतं m¹r²r⁵r⁷n, वृतां fk, वृत: b.—°न्यनुद्श्चिव r²r⁵r⁷, व्यनुद्श्चिव fkn, व्यनुद्श्चिव b, व्यनुद्श्चिव m¹.—तत्तीदोन्मोहित b, ततोदान्मोहितो r²r⁵r⁷, तनोदोन्मोहित (शृंश्वम्) m¹, तनोदोन्मोहित (शृंश्वम्) fk, न तु द्वनहतो n.—This śloka is omitted in hdr, but is found in bfkr²r⁵r⁷m¹n.

24. Now the currents $(nadyah)^a$ threw him up in the neighbourhood of the Anga country.

B Usij was employed in the house of the king of Anga.

Through desire of obtaining a son,

तञ्ज b, तं जूपं $r^5 r^7 n(g)$, तच्छ fn (ab), तच्छं n, जद्यः सर्वाः hdm¹r (च्द्यः occurs in RV.i. 158. 5). That ज्वः was in the original form of the text seems certain, and that खर्चाः was inserted later to supply the place of syllables which had dropped out (first तं after तु, and then the augment in खसुद्चिपत्) is highly probable.—समुद्दिपत् fkr⁵r¹n, ससुद्धिपत् b (the plural changed to the singular probably owing to the loss of the plural ज्वः), ससुत्विद् hdm¹r. The form उद्धिपन् occurs again below, iv. 88.— युत्तां m¹r²r⁶r¹, ससुत्विद् hdm²r. The form उद्धिपन् occurs again below, iv. 88.— युत्तां m¹r²r⁶r¹, युत्तीम् b, युत्तम् fk, हासीस् n.—24^{ed} is wanting in hdr, but is to be found in Bm¹n.

a Cp. RV. i. 158. 5: na mā garan nadyo mālṛtamāh, the most motherly streams did not swallow me up. b I have changed this acc. in order to be able to separate this from the following śloka in translation.

B 25. the king dispatched (this) slave (to Dīrghatamas). The great ascetic observing her to be devoted (to him), after he had come out (of the water), begat (with her) the seer Kakṣīvat and others.

राज्ञा $m^1 r^2 r^5 r^7 n$, राज्ञां bfk.—प्रहितां दासीं मत्तां $r^2 r^5 r^7$, प्रहितां दासी मत्ता $m^1 bfk$, प्रहितां ज्ञाला गुज्ञां n.— मला सहातपाः $r^2 r^5 r^7$, मला मतपाः b, मला मतयाः f, मला मिला गुज्ञां n.— मला सहातपाः $r^2 r^5 r^7$, मला मतपाः properate b, मला मतयाः properate b, मला properate b, स्वाप्त properate b, स्

6. Doities of EV. i. 157-163.

26. And the seer praised with the two (157, 158) hymns (beginning) 'He is awake' (abodhi: i. 157. 1), the two Asvins: but with the two (159, 160) following (beginning) 'Forth' (pra: i, 159. 1), Heaven and Earth. That which comes next to these (etad-uttaram)

तुष्टाव चैव hm1r, तुष्टाव विव bfk, तुष्टाविति व f (बुताभ्यास्) r5r7—०व्यी तु hm1r, •व्यी ते b, •व्यी त fk, •व्या त r5r7.

27. (beginning) 'Why' (kim: 1. 161. 1) is addressed to the Rbhus. The two (162, 163) following (beginning) 'Not us' (mā nah: i. 162. 1) are a laudation of the sacrificial horse. In the (stanza) 'Full-haunched' (irmāntāsah: i. 163. 10) he extols the horse as he is being led

पर bfkr⁵r⁷, परं hm¹r. The former is obviously the correct reading, as both 162 and 163 are in praise of the sacrificial steed, and if परं were read, there would be no reference to 163 as a hymn.

28. And here also (i. 163. 10) the many steeds belonging to his troop (svayūthyāḥ) are praised: both the yoked and unyoked are incidentally (prasangāt) mentioned.

खयूष्यास् m1r, सयुष्यास् hdbf, खबुष्यास् k.—तस्त m1bfr, तस hd.

29. He speaks of him (though) not (yet) sacrificed as (already) sacrificed, of (his) future (state) as if past. Of his flesh (māmsa) a, of the basket (sūna) b, of the pots (caru) and of the oblation (havis) d,

मविष्यं चाह भूतवत् $hm^1r^2r^5r^7$, मिविष्यं च भूतवत् bfk (°तत् f), हविष्यं चाह सूनवः r.— तख m^1 , तखन् hd, तिखन् r, तत् bfk.— मांसख सूनख hm^1r , सीनख च मांसख $bfkr^5r^7$ (°नस्यं r^5r^7).— चक्षां r^5r^7 , चतुर्णा hm^1r^3 , चतुषां r, वक्षां r, वक्षां r.— हविष्यखा hm^1r^3r , क्ष विषान्तथा r^5r^7 , क्षिविद्या bfk.

in the RV. (i. 162. 13) is $s\bar{u}n\bar{a}h$; if the reading of hm¹r is original, the gender has been changed, possibly because this form was taken as a masc.; but in its two other occurrences in the RV., the word, being used in the sing., is clearly fem. The reading of B, saunasya ca māṃsasya would mean 'flesh collected in the baskets'; cp. RV. i. 161. 10:

133] —ix 32 TRANSLATION AND NOTES [-RV. i. 164

māṃsaṃ..sūnayāābhṛtam. A's reading sūnasya is, however, more in keeping with the style of the present passage, in which every object is otherwise enumerated without an attributive adjective.

One is 162.13, where the form carūṇām occurs.

The form haviṣaḥ occurs in i. 162.17.

30. and of the robe $(v\bar{a}sas)$ and upper covering $(adhiv\bar{a}sa)^a$, and of his body $(g\bar{a}tra)^b$ which is mentioned as about to be dissected $(vi\hat{s}asya)^c$, of the spit $(\hat{s}\bar{u}la)^d$ and the post $(sth\bar{u}n\bar{a})^c$, and of the axe $(svadhiti)^f$ there is here (atra) laudation.

चित्राखं च कीर्तितम् hm¹r³kr², यद्विश्वस्य च कीर्त्तनम् fb, यङ्गीशस्य च कीर्त्तनम् r⁶, स्वधितस्य प्रकीर्त्तनम् r (by mistake from the next line).—गावस्य मुलस्यूणानां m¹, गाव-मूलस्यूणानां (no च) hd, गावमूलस्युषाणां च r²r⁵, गावस्यसम्युषानां च b, गावमूलस्यू-षानां च f.—The end of the varga is here marked by & in m¹bfk, not in hd.

Both vāsas and adhivāsa occur in i. 162. 16.

b The word occurs in the singular in i. 162. 11, and in the plural in 18, 19, 20.

c Cp. i. 162. 18: gātrā... parus-parur ... vi sasta; cp. 19: asvasya visastā, and 20: mā te.. avisastā... gātrāny asinā mithū kah.

d Cp. i. 162. 11: te.. abhi sūlam nihatasya.

b The word sthūnā does not occur in the hymn, but its equivalent asva-yūpa is used in i. 162. 6, and svaru in 9.

The word svadhiti occurs in i. 162. 9, 18, 20.

7. Deities of EV. i. 164: the three Agnis; the year.

31. There is here also mention of the goat (chāga)^a (and) praise at the same time of Indra-Pūṣan b.

The hymn which (begins) 'Of this benignant' (asya vāmasya:

i. 164)c is stated to be addressed to the All-gods.

छागस्य hm¹r³bfkr⁵, भागस्य r.—सह सुति: m¹r, सह श्रुति: h, च कीर्तनम् fkr²r⁵, च प्रकीर्तनम् b.—चाच र्न्ट्रा॰ r, चाचेन्द्रा॰ MSS.—31^{ab} is omitted in d, 31^{cd} in f.

- The goat is mentioned three times in this hymn, twice as aja (2, 4), and once as chāga (3).

 b In i. 162. 2 along with the goat.

 chāga (3).

 The term asyavāmīyam (sūktam) is also used in Rgvidhāna ii. 26. 2 and Manu xi. 251.
- 32. In it are various sayings (pravādāh) and here (too) mention of the gods.
- B In the stanza 'Of this' (asya: i. 164. 1) in the hymn, three brothers a are spoken of in the third person (parokṣa)—I will explain (them).

तन b, त्वच r, वच hd. — चाच कीर्तनम् hm¹r, चानुकीर्तनस् b. — 32^{ab} omitted in fk. — वस्यानि bm¹, वस्या fk. — चतर्द्धसः m¹, शतर्द्धसः bfk. The next sloka and the contents of RV. i. 164, I make the emendation धातरस certain. — 32^{od} wanting in hdr.

- Another instance of the nom. being loosely used for the acc.; cp. i. 28 and Meyer, Rgvidhāna, p. ix.
- 33. Now the benignant, grey-haired one is Agni, while the middle brother is Vāyu. The third here is butter-backed (ghṛta-pṛṣṭha)^a: (his) seven rays are praised b.

थाता तु hdr, था तु m1, थाता च bfk.—नृतीचोऽच hm1r, नृतीचोक्तः r5, नृतीचोक्तं bfk.—सुताः hm1r, सुताः bfk.

- as the terrestrial Agni: ayam agnih.

 b The expression saptaputram in RV. i. 164. I is explained by Yāska, Nirukta iv. 26, as the terrestrial Agni: ayam agnih.

 b The expression saptaputram in RV. i. 164. I is explained by Yāska (ibid.) as the seven rays of the sun.
- 34. But the following (stanzas) tell of Agni, how he rains and protects a; and of days and nights (ahorātra), of days (dina), of months, and of revolving seasons b.

पाति hm^1r , वाति bfk, वानि r^2r^5 .— बहोराचान् r^5 , बहोराचा hbfk, बहोराच॰ m^1r .— हिनान् hm^1r^5fk , हिचान् b.— छत्ं ample hm^1r , र्ज्ञ्य ample , सन्तर्ज्ञ ample , प्रिवितिनः ample , ample

- a Especially in RV. i. 164. 7. The same expressions are used of Sūrya in vii. 24. b Yāska, Nirukta iv. 27, explains trinābhi (RV. i. 164. 2) as referring to the seasons, dvādaśāra (RV. i. 164. 11) as referring to the months, sapta śatāni viṃśatiś ca (ibid.) as referring to the days and nights in the year. Yāska does not, in his comment, use the expression dina, which, however, is here probably meant as an explanation of the three hundred and sixty spokes in the wheel of the year (i. 164. 48).
- 35. With the following (stanzas) a the seer celebrates the year (samvatsara) like a wheel (as) fivefold, and threefold, sixfold and twelvefold b;

च चिधा br²r⁵, च तृभा f, त्रिविधा hr.—हाद्य्यधिव च hm¹r, हाद्य्य वापि च bfk, हाद्य्यधापि चा r⁵.—35^{ab} has the following form in Sāyaṇa: विधा हाद्य्यधा घोडा पद्यभा समधा तथा.—कीर्त्तयवृधि: bs, कीर्त्तयवृधि: hr (°र्त° h), कीर्त्तयतृधि: f.— The end of the varga is here marked by 9 in hdbfk, not in m¹.

That is, RV. i. 164. 12-16.

b This sloke is quoted by Sayane on AV. xix.

53. 2, being introduced with the words tathā ca śaunako'py āha.

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2. Account of the contents of RV. i. 164 (continued).

36. and knowledge of the soul (kṣetra-jñāna)a and the cow (dhenu)b, the buffalo (gaurī)c, Vācd, Sarasvatīc, and the ordinance (dharma) of former ages, the Sādhyas, and the troops of the godsf;

चेनज्ञानं hdr³b, चेनं ज्ञानं r⁵, चनज्ञानं m¹fkr.—गौरीं hdr, गौरी m¹bfk.—धर्मं पूर्वयुगीयं च m¹r, धर्म पूर्वयुगी पंच hdr³, धर्मपूर्वयुगानां च bfkr²r⁵.—साध्यान् hdm¹r, खाध्यां b, खाध्या fk.—देवगणांस् hdm¹r, देवगणां f, देवराणां b, देवराणां k.

and cp. kṣetra-jña in the St. Petersburg Dictionary. The reference in the text is to i. 164. 16 ff., e.g. 18: manah kuto adhi prajūtam?

b Referred to by this name in i. 164. 26.

c i. 164. 41.

d i. 164. 45.

e i. 164. 49.

i i. 164. 50: devāh ... dharmāni prathamāni .. pūrve sādhyāh.

37. and the various activities of Agni, Vāyu, and Vivasvat (the Sun)^a, and the mighty power (vibhūti) of Agni and Vāyu in the stationary and moving world ^b;

वर्माणि श्रिप॰ bfk, वर्माणि त्वपि॰ hdr.—जगित bfkr² r⁵, जगती hm¹r.—खासु॰ br²r⁵, खासु॰ fk, खान॰ hdm¹r.

- a In i. 164. 44: vapata ekah. . viśvam eko abhi caste . . dhrājir ekasya dadṛśe na rūpam.
 b It is not clear what passage is here regarded as describing the powers of the two gods, Agni and Vāyu, in contrast with those of the three, Agni, Vāyu, and Vivasvat, in i. 164. 44; perhaps 47 is meant.
- 38. the taking (haranam) a of water (vār) by the (Sun's) rays and its discharge again b. There is here also glorification of the activities of Parjanya, Agnic, and Vivasvat d (the Sun).

र्श्सिभिनीरो bfkr², रश्सिभिनीरां r⁵, रश्सिभिश्चैव hm¹r.—विसर्गे m¹r, विसर्गः hd, विसर्गे b, विसर्पे fkr².—चाच hdm¹br, चाख fkr²r⁵r².

- ^a In i. 164. 51^{ab}: samānam etad udakam'uc caity ava cāhabhth. ^b Cp. above, i. 68 and ii. 19. ^a In i. 164. 51^{ed}. ^d In i. 164. 52.
- 39. Now mother and son are Vāc (Speech) and Prāṇa (Breath): the mother is Vāc, the son is the other (Prāṇa). Prāṇa is (meant by) 'Sarasvat'a, while Vāc they call Sarasvatīb.

वाक्प्राणी hm^1r , वाक्याणी bfk.—प्राणी $hr^1r^3r^4r^6m^1$, प्राणा bfr, प्राण k.— 39^d = ii. 51^d .

RV. i. 164-

- In ii. 51 Sarasvat is one of the names of the Middle Agni or Indra. Sarasvantam is here a quotation from the text of RV. i. 164. 52^d: sarasvantam avase johavīms.

 b Op. ii. 51, where Sarasvatī is identified with Vāc in the same words.
- 40. The body joined with the organs of sense is designated kṣetra. Prāṇa alone knows it: hence he (Prāṇa) is spoken of as 'he who knows the body' (kṣetra-jña).

चैनं hrbfk, चनं m1.—चैनच bfkr, चैन hd.—The end of the varga is here marked by \sqsubseteq in hdmlbfk.

- 9. RV. i. 164 (concluded). RV. i. 165: Indra and the Maruts.
- B 41. Śaka is (used) in (the sense of) cloud a; its dhūma is water b or garment c. The bull d is Soma; and the three lords c (adhipa) are his purifiers f.

मंघे m¹kr², मंघे f, मेघ b, मेघ: r.—धूस: r, धूस b, धूसे m¹fkr².—वास r, यास f, पास b, पाश्र k.—•धिपा: m¹br, •धिपा fk.—41 and 42 are not found in hdr¹r²(r³?)r⁴r⁶.

- a This is meant as an explanation of śakamayam dhūmam in RV. i. 164. 43. b Cp. Meghadūta 5: dhūma-jyotiḥ-salila-marutām samnipātah. . meghaḥ. c That is, as the envelope of the cloud; cp. op. cit. 61. d That is, in RV. i. 164. 43. c That is, the trayaḥ keśinaḥ in RV. i. 164. 44. f As the present varga contains eight ślokas, the presumption is that three of them are later additions. That 41 is one of these is highly probable, because in the first place it has the general appearance of a gloss, and, secondly, because, after the consideration of the individual stanzas of RV. i. 164 has been concluded, it refers back to an earlier stanza.
- B 42. That (part of i. 164) which ends with (the stanza) 'The buffalo' (gaurih: i. 164. 41) is addressed to the All-gods a; afterwards there may be (said to be) separate praise (prthak-stuti). The two (stanzas: 46, 47), 'Indra, Mitra' (indram mitram: i. 164. 46), are addressed to Sūrya b; the last (stanza) to Sarasvat (i. 104. 52) may optionally (vā) be addressed to Sūrya c.

खात् m1r, खा bfk.—°खुति: m1br, °खुति f, अुति k.—इमे सीर्थी m1, इमी सीर्थी r, रमे सीर्थी b, असे सीर्थी fk.—सीरी वान्खा m1b, सीरी चान्खा r, सोरी चरत्या f, सीरं चरत्या k.

a Cp. Sarvānukramaņī: gaurīr iti . etad-antam vaišvadevam. b Cp. Sarvānukramaņī: indram mitram sauryau. c Cp. Sarvānukramaņī: antyā sarasvate sūryāya vā. This and the two preceding quotations show that this śloka was known to the author of the Sarvānukramaņī, and it must therefore belong to the original text of the BD.

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A 43. Now this hymn contains little praise a: it lauds knowledge. And because it contains many statements, water (salila) b is (also) mentioned (in it) c.

अध्यक्षवं लेतन् r¹r²r⁴r⁶m¹, अध्यक्षवंश्येतन् hd.—ज्ञानमेव r¹r²r⁴r⁶m¹, ज्ञानमेव hd. r² must in R's note on this line be a mistake for r³, for bfk, with which r² regularly agrees, omit this śloka, while hr¹r⁴r⁶, with which r³ otherwise agrees, have it.

- a The Sarvānukramanī has the same words, alpastavam to etat, adding atra prāyena jāāna-..-prašamsā ca. Hence 43^{ab} must have belonged to the original text. b Salilāni occurs in i. 164. 41. The meaning is: it is not surprising that among its multifarious contents this statement should also occur.

 6 43^{cd} looks like a later addition.
- 44. a (The hymn) 'With what?' (kayā: i. 165) is traditionally held to be the chief (parama) b dialogue of the Maruts and Indra. The odd (stanzas) are (the speech) of the Marutsc, all the even ones, including the last d, are Indra's,

मार्तेन्द्रस्तु fk, मार्तेवसु b, मार्तेन्द्रस्तु hdm¹r. — पर्मः स्नृतः hm¹r, पर्मस्तः fkr²r⁵, पर्म स्थितः b. — सर्वाः hm¹r, तच bfkr⁵. — सहान्यया bm¹r, सहात्यया dfk, संशंख्या h.

- a Slokas 44-55 are translated by Sieg, Sagenstoffe, pp. 108 f. b Sieg translates parama by 'following' ('das folgende Lied'); but para only (not parama) has this sense in the BD., and, as far as I know, elsewhere also. The meaning appears to be that this is the most important dialogue in the RV. between Indra and the Maruts, though there are other hymns of a similar character (e.g. i. 170). Cp. Sarvānukramaņī: tṛtī-yādyayujo marutām vākyam.

 d That is, the last of the dialogue, the twelfth stanza; the last three stanzas not being regarded as part of the dialogue, but as addressed by the seer to the Maruts (see next śloka).
- 45. (as well as) the eleventh and the first. The next triplet (i. 165. 13-15) is addressed to the Maruts.

B But the authorship (kartrtvam) of the triplet there b is attributed c to another d.

मार्तजृच hm¹r, मार्विसिस r⁵r⁷, मात्विसिस b, मर्तिसिर् fk. — उत्तरः hm¹r³, उत्तराः br⁵r⁷, उत्तरः f, उत्तमः kr (cp. Sarvānukramaņī, सन्तसृचः).

With kartrivam = ārṣakam cp. kṛtvā = dṛṣṭvā in the obviously spurious line above, ii. 77.

b At the end of RV. i. 165.

The authority here vaguely indicated is probably the Ārṣānukramaṇī, i. 25, 26, where the Rishi of the even stanzas is stated to be Indra, the seers of the odd ones (tṛtīyādyayujām) the Maruts, while Agastya is the seer

II.

of the last triplet (sūktasyāntye tree 'gastya ṛṣiḥ).

d That is, to one who is different from those of I-I2. I regard 45^{cd} as a later supplementary addition, both on account of the wording (kartṛtva) and because there was no special reason for mentioning the seer here in an index of deities.

B 46. A story of ancient events (purāvṛtta) is (here) proclaimed by the seers a.

Satakratu (Indra), while roaming in the sky, fell in with the

Maruts b.

इतिहास पुरावृत्त b, इतिहासं पुरावृत्तं m¹fkr. Sieg, p. 108, note 8, gives इतिहास: as the reading of b.—परिकीर्त्वते m¹b, परिकीर्त्त्वये f, परिकीर्त्तये k, परिकाध्यते r.—
सन्दिस् hm¹r, सन्दिस् bfkr²r⁵.

- a This line (46^{ab}), as an introduction to the story of the relation of Agastya to Indra and the Maruts in the series of hymns i. 165-178, may be a later addition, as the author of the BD. usually begins a story without any introduction, and, i. 165 having already been described as a dialogue, there is no special reason for any introduction. Thus four, or possibly five, lines (41, 43^{cd}, 45^{cd}, 46^{ab}) in this varga are, in all probability, later additions. With these deductions, the varga would still have a whole sloka, or half a sloka, beyond the normal number.

 The text of 46^{cd}-54 has been printed by Oldenberg in ZDMG. xxxix (1885), pp. 63, 64.
- 47. On seeing them Indra praised them, and they as seers addressed Indra. By the aid of austerity Agastya became fully (tattvatah) aware of their dialogue.
- ते चैन्द्रम् r²r³r⁵r7, ते वैन्द्रम् hdm¹, ते वेन्द्रम् b, तञ्चंद्रम् fk.—वेद् hdm¹r, वोधि fr²r⁵r7, वोधि bk (the former is probably the better reading; ep. विद्या तपसा below, 59).—तस्तः hdk, तत्ततः f, तत्त्वतः r, न तु तः b.
- 48. He quickly went to them after having prepared (nirupya) an oblation to Indra, and he praised the Maruts a also with the three hymns (i. 166–168) 'Now that' (tan nu: i. 166. 1).

निष्णेन्द्रं hm¹, निरूपेन्द्रं dr, निरूपेद्र fk, निष्ण्यि b.— तन्तित hdm¹r³r¹r⁴r⁶, तिदिति fkr, निदिति b.— च निक्षः bfkr, तु निक्षः r¹r⁴r⁶, पञ्चक्षः hm¹r³ (Sarvānukramaņī: मार्वं हि: hi=three). The latter reading was probably caused by the syllable नि dropping out and being wrongly replaced by पं.—The end of the varga is here marked by e in hbfk, not in dm¹.

a That is, with the last triplet of 165 as well as with the following three hymns.

139] — 51 TRANSLATION AND NOTES [-RV. i. 170

- 10. Indra, the Maruts, and Agastya: RV. i. 169, 170.
- 49. And (with) 'Even from great' (mahaś cit: i. 169) he (praised) Indra, and with the (stanza) 'A thousand' (sahasram: i. 167. 1) he wishes to give the oblation which he had prepared '(niruptam) for Indra to the Maruts b.

त्ति चैवेन्द्रं hm¹r, इत्यनिनेन्द्रं b, इत्यनिनेन्द्रं r²r⁵r⁷, इत्यनिनेद्र fk.—सहस्रमिति चैतया hm¹r, सहस्रं त ऋचा व्ययं r²r⁵r⁷, सहस्रं त ख्वा वयं fb, सहस्र त ख्वा चयं k.—निक्षं hm¹r, निक्षं f, निक्षं b, निक्षं k, निक्ष्य (यज्ञविः) n.—इक्ष्ति hdm¹r, रक्तः fbr⁵r⁷n, स्क्ष kr².—Sieg, p. 109, note ², prefers the reading स्क्तः, but it is not clear to me how he would construe this genitive, as it cannot depend on the following tad-bhāvam, which already contains a genitive in sense ('his intention').

- The four and a half ślokas, 49^{ed}-53, are quoted in the Nītimafijarī on RV. i. 170. I. b Cp. Nirukta i. 5: agastya indrāya havir nirupya marudbhyaḥ sampraditsām cakāra; sa indra etya paridevayām cakre.
- 50. Indra recognizing his intention (tad-bhāvam) a said to him regarding (avekṣya) it, 'Not' (na: i. 170. 1): 'there b is, indeed, not (anything for) to-morrow, nor for to-day: who knows that which has not been (adbhutam)'c?

तद्भावस् $bfr^2r^5r^7$, तण्हवस् k, तद्धव्यस् hdm^1r .— इन्ह्रो $Bhdm^1$, तिन्ह्रो r.— तसत्र-चीत् hdm^1r , ततो (त्रवीत् Bn.

- ^a Cp. below, vi. 38: viditvā tasya tam bhāvam. ^b 50^{ed} closely follows the wording of RV. i. 170. 1: na nūnam asti, no śvah: kas tad veda yad adbhutam? cp. Nirukta i. 6, where nūnam is explained by adyantanam, and śvas by śvastanam: see Roth, Erläuterungen, p. 6. ^c Yāska, loc. cit., explains adbhutam by abhūtam; cp. Oldenberg, op. cit., p. 61.
- 51. 'But the intention itself (cittam eva) of any one, in the uncertainty of purpose (artha-samcāre), comes to naught's. Agastya (then) said to Indra, 'Why, us?' (kim nah: i. 170. 2); 'they (the Maruts) are thy brothers'b.

कस्यित्त्वर्थसंचारे $r^2r^5r^7$, कस्यचिन्वर्थसंचारे b, कस्यचित्वर्थसंसारे fk, कस्यचित्त्वर्थसं चारे r, कस्यचित्त्वर्थसंसारे m¹hd (°त्वर्थ° hd), कस्यचित्रार्थसंचारो n, कस्यचित्तार्थसंचारो n(abgm), cp. RV. i. 170. 1, सभि संचरेखं.

a 51^{ab} is a paraphrase of RV. i. 170. 1^{cd}: kasya cit=anyasya, cittam eva=cittam utu ādhītam, arthasaṃcāre=abhi saṃcareṇyam, vinasyati=vi nasyati. In Nirukta i. 6 ādhītam is explained by ādhyātam=abhipretam.

b Bhrātaras tava=RV. i. 170. 2: bhrātaro marutas tava.

52. 'Agree with the Maruts a; slay us not, Satakratu'b. But in the (stanza) 'Why us, O brother?' (kim no bhrātah: i. 170. 3) Indra reproached Mānya c (Agastya).

संप्रकृत्यत्व fkr²r⁵n (cp. RV. i. 170. 2, कवास्त), संस्रकस्थ b, संप्रकृत्यत्व hdm¹r.— न: br²r⁵r¹n, RV., नं f, न k, च hdm¹r.—इति त्वस्थां hm¹rfk, इति न्वस्थां b, द्वीतस्थां n.

- * Marudbhih samprakalpasva; cp. RV. i. 170. 2: tebhih kalpasva sādhuyā. b Vadhīr mā nah; cp. RV. ibid.: mā nah samaraņe vadhīh. c Mānya, as the name of the poet, occurs in RV. i. 165. 14, 15. Cp. Sieg, p. 108, line 7.
- 53. But Agastya in the (stanza) 'Ready' (aram: i. 170. 4) pacified the agitated (kṣubdha) Indra. After propitiating him, he made over the oblation to them (the Maruts) a.

लर्मित्यसां hm¹rfk, लर्मित्मित्यां b, लर्मित्मित्यां n. — जुब्बल् hm¹r, जुद्ग्स् b, कुस्म् fkr²r⁵r⁷n. — प्रशास्थत् hm¹r, प्रसाद्ध्यत् br²r⁵n, प्रसाद्ध्यत् r⁷, प्रसाद्ध्यत् fk (cp. TB. ii. 7. 11 on BV. i. 165: tān . . kayāśubhīyena aśamayatām, and TMB. xxi. 14. 5: agastyo . . tenaaśamayat, quoted by Ludwig, vol. v, p. 498). Further passages in Sieg, pp. 110, 111. — संवचनं brn, स्वनं fk, संग्यनं Am¹. — The end of the varga is here marked by 90 in hdf, by 99 in b, not at all in m¹k.

The second line (53^{ed}) is probably meant to refer to the contents of RV. i. 170. 5, though Indra is there invoked to taste the oblations, not the Maruts.

11. RV. i. 171-178. Agastya and Lopamudra: RV. i. 179.

54. Then when the Soma had been pressed, Indra made them (the Maruts) drinkers of Soma (with him). Therefore one should understand that in (hymns) addressed to Indra the Maruts are incidentally praised.

ष B, च hm¹r.—निपातेन ऐस्ट्रेषु r, निपातेनेन्द्रेषु hdm¹bfk, निपातेषु ऐन्द्रेषु r⁵r⁷.— मदतः खुतान् m¹, मदत खुतान् hd, सदतखु तान् r, मदतः खुताः br⁵r⁷, सदत खुतिः k, मदत खुतीः f.—Before 54, bfkr(r²r⁵r⁷?) add the following sloka (wanting in hr¹r⁴r⁶m¹):

पूर्वेषा सांलयनिष्ट्रो । ह्यान्त्यं खेहंकाम्यया। एवं संवृत्रनं कला प्रादात्तिभ्यः स तह्यविः॥

* r, सांसवादिहों f, सांसवादिहों k, सांसवादेहों b. b r, अस्य सेह॰ f, अस्य खेय॰ k, असेह b. The correct form of the first line was probably पूर्वया सान्तवयदिव्हमगासः सेहकाम्यया, 'with the previous stanza (i. 170. 4) Agastya conciliated Indra from a desire of his affection.' This śloka is clearly a later addition, being simply a repetition of the previous one, the second line being almost identical even in form with 53^{cd}.

141] —iv. 59 TRANSLATION AND NOTES [-RV. i. 179

55. Pleased at heart the seer praised the Maruts again separately a in the two (171, 172) hymns, 'To you' (prati: i. 171. 1), but Indra with the six following ones (173-178).

तांस् dr, तां hm1bfk.— पृथकपृथक् bkr2r5r7, पुन: पृथक् hm1r.— प्रति fbm1, प्रेति hdr, प्रीति k.— इन्ह्रं षड्भिः परेक्षु सः hdm1r, गायत्यद्भिः प्रचीपतिः B (गायन् r2r5r7).

- ^a That is, by themselves, without Indra, the repetition of prthak indicating the two hymns 171 and 172.
- B 56. And Indra in the four (stanzas) 'Praised' (stutāsah: i. 173. 3-6) is praised with them a. Wherever Indra was with the Maruts, he was Marutvat (attended by the Maruts).

तै: बहु b, ते सह fm¹, ते सहा k.—This śloka appears in bfkm¹, but is wanting in hdr (Mitra having no note on the omission). It must be original, as the statement of the Sarvānukramaņī, catasro'ntyā marutvatīyāḥ, is based on it.

- a Cp. Sarvānukramaņī: marutvāņs tv indro devatā.
- 57. The seer a began, from desire of secret union, to talk to his wife, the illustrious Lopāmudrā, when she had bathed after her courses (rtau) b.

खती bfkr¹r⁴r⁶, स्नृतु॰ hm¹r. — स्विष् hrbfk, स्विर् m¹. — सोपासुद्रां has been misprinted सोपसुद्रां.—The end of the varga is here marked by 99 in hdbfk.

^a That is, Agastya.

^b The Nītimafijarī on RV. i. 179. I quotes ślokas 57-60;
Oldenberg prints them in ZDMG. xxxix, p. 68; Sieg, Sagenstoffe, p. 120, translates them.

12. Agastya and Lopāmudrā. RV. i. 180-191.

- 58. She with the two stanzas 'During many' (pūrvīh: i. 179. 1, 2) expressed her purpose. Then Agastya, desiring to enjoy himself, satisfied her with the two (3, 4) following (stanzas).
- 59. The disciple (of the seer) becoming aware by austerity a of the whole condition of these two desiring to enjoy themselves, (but) thinking he had committed a sin (enas) in listening $(srutv\bar{a})$ b, sang the last two (stanzas: 5, 6).

सर्वे m¹ fr, सर्वे hbk.—श्रुलिनं m¹, उत्तिनं r(r¹ r⁴ r⁶), न लेन: hd, न लेतत् b, नलेन: r² r³, न लेन fk, न लेतत् r⁵ r⁷. The evidence of the Sarvānukramaņī (cp. also Sāyaṇa) leaves no doubt as to श्रुलिन: having been the original reading; see note b

- a Cp. iv. 47: saṃvādaṃ tapasā veda, and iv. 50: vijnāya . . tadbhāvam. b Cp. Sarvānukramaṇī: saṃvādaṃ śrutvā antevāsī brahmacārī antye . . apaśyat; and Sāyaṇa on RV. i. 179. 5: saṃbhogasaṃlāpaṃ śrutvā tatprāyaścittaṃ cikīrṣur uttarābhyām āha.
- 60. The preceptor and his wife (gurū) lauding and embracing him kissed him on the head, and smiling both of them said to him, 'You are sinless, son'a.

प्रमुख hm¹ r³ r⁵, प्रभंख r, प्रभंख b, आशंसतां fk.—गुक्त r, गुन्न m¹ bfk, गुन्न् hd.— •विज्ञञ्जतुः hm¹ r, •भिनिञ्चतुः bf, •भिनञ्चतुः k.—•भावनागा ससि bfkr, •भी ह्यनागो स्वीति Am¹.

- a RV. i. 179 is treated as a whole by Oldenberg, ZDMG. xxxix, pp. 65-68, and by Sieg, Sagenstoffe, pp. 120-126.
- 61. Then with the five hymns (i. 180-184), 'Your (coursers) through the regions' (yuvo rajāmsi: i. 180. 1), Agastya praised the Aśvins; but with the following, 'Which of the two'? (katarā: i. 185),

कतरेति परेण $hdr^1r^4r^6$, कतरेण परेण m^1 , कतरेण (only) b, सूक्षेण कातरेण rfk, सूक्षेण कातरेति r^5 .

62. (he praised) Heaven and Earth; with the hymn 'To our' (ā naḥ: i. 186), all the dwellers in the sky (viśvān divaukasaḥ)a; (with) 'The draught' (pitum: i. 187), Food—'Kindled' (samiddhaḥ: i. 188) is an Āprī hymn b—and (with) 'O Agni, lead' (agne naya: i. 189), (he praised) Agni.

सूतिन आ r, सूतिना hm¹bfk. — सिमडो बाप्रियो bf, सिमडो ह्याप्रियो kr²r⁵r³, सिमडाप्पो hr, सिमडाप्र्यो d, सामिडाप्यो m¹ (cp. Sarvānukramaņī: सिमड आप्रियः). — पिसपे नयेति च hm¹r, पे च नयाप्रये bfkr²r⁵r³ (Sarvānukramaņī: अपे नय \dots आप्रेयम्).

- a That is, the All-gods (viśvān devān).

 b According to the reading of A, this statement as to i. 188 must be taken parenthetically, the following agnim being governed by tuṣṭāva in 61°. The reading of A is irregular in its Sandhi (samiddhāpryaḥ=samiddhaāpryaḥ), while in B the pratīka is imperfect: agne ca naya for 'agne naya' ca.
- 63. 'The resistless' (anarvāṇam: i. 190) is to Brhaspati. The following (hymn), 'Venomous creature' (kankatah: i. 191)^a, is of esoteric import (upanisat)^b. Some consider this to be a praise of Waters, Grass, and the Sunc.

परम hm1r, परा: b, परा fkr2r5r7. - खुति hdrk, खुतिर् b, खुति f.

143] —iv. 66 TRANSLATION AND NOTES [-RV. ii. 10

- a Another case of irregular Sandhi (as in the preceding śloka: kańkatopanisat = kańkata upanisat).

 b On the meaning of upanisat as used here, cp. Sadguruśisya on RV. i. 50.

 c Cp. Sarvānukramaņī: kańkatah . . upanisad . . ap-trpa-sauryam visaśańkāvān agastyah prābravīt.
- 64. Or Agastya, in fear of poison a, saw this (hymn) as an antidote. The last couplet here of the hymn, however, contains no distinct name (adṛṣṭākhya) and its character is obscure b (naṣṭarūpa) c.

ददर्भ तदगस्यो वा hm¹r, दद्भैंतदगस्यसु B.—श्रदृष्टाख्यो hm¹B, श्रदृष्टाख्यो r.— नष्टक्यः B, विश्वक्षः hm¹r. — सूत्रस्थान्यो hm¹B, सूत्रस्थांसो r. — हुचः m¹, ह्रृषः hdr³, दृचः bf, द्विजः k, स्रृषः r.—The end of the varga is here marked by **१३** in bfk, not in hdm¹.

a Cp. the quotation from the Sarvānukramanī in note on the preceding śloka.

b No name of any deity appears in this couplet; and as to the only two names of living things, kuṣumbhaka and vṛścika, which occur in it, the sense of the former is quite uncertain, while that of vṛścika, though meaning scorpion in later Sanskrit, is somewhat doubtful. The expression naṣṭarūpa seems to mean that the sense is not obvious from the form of the stanzas themselves: cp. the expression tathā rūpaṃ hi dṛśyate which is used several times in the BD. (iii. 76 &c.).

The fact that varga 12 contains seven ślokas does not indicate here that some of them are later additions; for as the end of a maṇḍala always coincides in the BD. with the end of a varga, the latter has sometimes more, sometimes less, than the normal number of five ślokas (cp. iv. 18, 25; v. 28; vi. 6, 25, 29; v. 19 is no exception, as ślokas 102, 103 there are an introduction to maṇḍala vi).

Mandala ii.

13. Deities of RV. ii. 1-12. Grtsamada, Indra, and the Daityas.

65. Gṛtsamada praised Agni (with) 'Thou' (tvam: ii. 1). Then 'With sacrifice' (yajñena: ii. 2) and 'Agni kindled' (samiddho agnih: ii. 3) are (respectively) addressed to Jātavedas and Āprī stanzas. Then with the seven (hymns: 4-10) 'I call' (huve: ii. 4) (he praised) Agni.

a great body like that of Indra (aindra), in a moment appeared in heaven and air and here (on earth).

संयुज्य hm1rns, संयोज्य bfkr2r5r7.

- The Nītimanjarī on RV. ii. 12. I quotes 66-69; Sāyaṇa quotes 66-68, besides giving two other versions of the story.
- 67. Now the two Daityas of terrible prowess, Dhuni and Cumuri, thinking him to be Indra, both fell upon him armed.

इट्रमिति hmlrn, इन्ट्र इति bfks.—सला तु hmlrks, सला दी bn, सला ती fr5.— चोमी Bmlns, चैव hdr.

- 68. The seer becoming aware of the intention $(bh\bar{a}va)^a$ of these two bent on evil, proclaimed the deeds of Indra with the hymn 'Who when born' (yo $j\bar{a}tah$: ii. 12).
 - a Cp. above, 59: viditva . . tayor bhavam.
- 69. The deeds of Indra being (thus) declared, fear quickly entered them. Now Indra (saying) 'This is (my) opportunity,' struck them down (nibarhayat).

चतेषु hm¹rfb, कीत्वेषु r¹r⁴r6.—भीखावाणु विवेश ह hdm¹r, भीती सुषुपतुखदा Bn (the latter reading is more in keeping with RV. ii. 15. 9: svapnenābhyupyā cumurim dhunim ca jaghantha).—निवर्हेयत् hdm¹, न्यवर्हेयत् r, न्यविहेयत् b, त्यवर्हेयत् f.—The end of the varga is here marked by 93 in hdbf, not in k.

14. Grtsamada and Indra.

70. Having smitten them down, Sakra addressed Grtsamada the seer: 'Look upon me, friend, as one beloved; for you have become dear to me';

च्छिषं hm¹r, इदं br⁵r², इद्धं f, इद्ध् k.—मां hm¹bfk, मा rr¹r⁴r⁵.—पञ्च hm¹rbfk, पचा r¹r⁴r⁶.—प्रियलं hm¹bfkr⁶, प्रियस्लं rr¹r⁴r⁶ (Mitra thinks the correct reading of this passage should be: मांसं खे पखं प्रियस्लम्!!).—ह्यागती hm¹r, यागती bfk, चागतो r⁵.

71. 'Ask a boon of me; and may your penance never fail.' Bowing down the seer replied to him: 'For us, O chief of speakers',

बरं hm1r, वरान् bfk.—वर् Am1, वर: bfkr.

The seer uses this form of address in support of one of the boons he asks, speech that stirs the heart.

145] iv. 75 TRANSLATION AND NOTES [RV. ii. 12

72. let there be both security for our bodies and speech that stirs the heart. Let us abound in heroes a and wealth. We, O Indra, turn our thoughts (dhīmahe) to thee;

रक् धीमहे hdm1, इन्ह्मीमहे r5, इन्ह् धीमहि r, इन्ह् वामहे kr2, इन्ह्र वामहे f, इन्ह्रा वीमहे b.

- The expressions suvīrāh and vāk cāstu hṛdayaṃgamā were doubtless suggested by the last pāda of RV. ii. 12. 15: suvīrāso vidatham ā vadema, and by ii. 21. 6^{cd}: (dhehi) poṣaṃ rayīṇām, ariṣṭiṃ tanūnām, svādmānam vācaḥ.

 b The evidence of the MSS. points to the form dhī-mahe (which I take to be the 1. plur. pres. middle of dhī, to think); dhīmahi in R is doubtless due to the influence of that form in the Sāvitrī (RV. iii. 62. 10).
- 73. and thee, O Indra, we discern in every birth a, and this my heart is fixed on thee; go not away: thou art the better chariot-fighter' (rathītaraḥ) b.

लां च विजानीओ hm¹rb, लां परिजानीओ fk.—जस्मनि जस्मनि br, चसनि जस्मनि f, ख्रांचित जस्मनि hdr¹r³r⁴r⁶m¹ (ह्यांचित perhaps due to a transposition of syllables by a slip of the copyist of the archetype of A, that is, जांचित for खंदानि).—लन्नतम् hm¹rb, लां ततम् र¹r⁴r⁶, वङ्कतम् fk.—सापगास्त्वं m¹, सापगास्त्वं hdr, साप्रागाच f, साप्रागाच r⁵r⁷, सापञ्च b.

^a That is, probably, in every form thou assumest.

^b This being a reason for Indra remaining with Grtsamada to assist him in his conflicts with Daityas; cp. the words used of Indra in RV. i. 84. 6: nakis įvad rathītarah.

B 74. This choice (made by Grtsamada) is explained in the final (6) stanza (of RV. ii. 21), 'O Indra, the best' (indra śreṣṭhāni): he chose all this as a boon. The Lord of Śacī hearing that a,

तिह्दं br, तिह्वं fk, तिह्मं m¹.—वार्यस् f, वायम् b, चार्थम् m¹. चार्थम् r. — श्रिष्ठान्यया r, श्रिष्ठानि चान्यया m¹, श्रिष्ठानिप्रयांत्यया b, श्रिष्ठानिप्रयांत्यया fk.—This sloka is not found in A, but bfkm¹r have it.—The end of the sloka is here marked by 98 in bfk, not in m¹.

a That is, the prayer of Grtsamada stated in 72, 73.

15. Story of Indra and Grtsamada (continued).

75. the Swift Conqueror (turāṣāṭ) agreeing, grasped (him) by the right hand, and the seer, through his friendship for him, touched Indra's hand with his own.

तुराषाट् hdm¹, र्षांगं B.—तु Bhdm¹, लां r.—ऋषियास hm² स विश्वास k

76. And thus they went together to great Indra's abode. There the Destroyer of Forts (puramdara) himself affectionately honoured him,

वैवं hm1r, ती च bfk.—•सद्वं hm1r, •अववं br2r5r7, •अववं fk.

77. and paid reverence a to the seer with ceremony prescribed by rule b. And because of his friendship the Lord of Bay Steeds (harivāhana) again addressed him:

तमृषि चाभ्यपूजयत् $r^2r^3r^4r^6d$, तमृषिमभ्यपूजयत् hm^1 , तमृषिस्राभ्यपूजयत् r, तमृषिभ्यास्य पूजयेत् b (transposition for ॰िषस्राभ्य॰ p), तमस्राभूपूजयत् p.

- ^a Cp. below, v. 79, where the same verb $(p\bar{u}j)$ is used of a king receiving a seer. ^b Cp. the same expression below, v. 24.
- 78. 'Since you, O best of seers, with your praise (gṛṇan) a delight (mādayase) us, therefore, being the son of Sunahotrab, you shall be (called) Gṛṭsamada by name o.

त्वमसान् r, त्वगसान् b, त्वमसाद् hdm¹, यसान् (for the three words यसान्त्र-सान्) fk.

- ^a Cp. Yāska's etymology, Nirukta ix. 5: gṛtsa iti medhāvināma gṛṇāteḥ stutikarmaṇaḥ.

 ^b Cp. Ārṣānukramaṇī ii. 2: aurasaḥ śunahotraya; and Ṣaḍguruśiṣya on Sarvānukramaṇī, introduction to Maṇḍala ii: śunahotraputraḥ.

 ^c Cp. Ṣaḍguruśiṣya, ibid.: paścād indreṇoktagṛtsamadanāmā. The reference he makes to the 'Rṣyanukramaṇā' can only be intended for a paraphrase of the corresponding passage in the Ārṣānukramaṇī, ii. 2-3^{ab}.
- 79. Then with the twelve (ii. 11-22) hymns (beginning) 'Hear' (*srudhi*: ii. 11. 1) the seer praised Indra. And just as he was praising (him) he saw Brahmanaspati there.

त्रहाण्यतिम् hdm¹r, त्रहाण्यति: bfk.—The end of the varga is here marked by 94 in hbfk, not in m¹.

16. Deities of RV. ii. 23-30.

80. Now he praised Brhaspati also in those (stanzas) in which (that form of) the name (linga) a appears. He praised him also b with the four (hymns) after this (ii. 23-26)

वृष्टिक्शिमिरेव च hm1r, दृष्टिक्शिक्षित्वीः सह r7, दृष्टिशिंगस्तिः सह b, दृषिलिङ्गस्तिः सह fk (cp. Sarvānukramaņī on ii. 23: वाईसत्यास्तु दृष्टिक्शिः).—तमप्यभिः bfr, तसव्यभिः

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k, तलस्विभि $hdm^1r^1r^3r^2r^7$.—•िमिर्त kr^5 , •िमिर्ति r^3 , •िमिर्ति hd, •िमर्त r^7 , •िमर्त m^1fr , •िमर्व hd

- a The Sarvānukramaņī has the same word dṛṣṭalingā, which Ṣaḍguruśiṣya explains as follows: tatra bṛhaspate devanida ityādi-dṛṣṭa-bṛhaspati-śabdād bṛhaspatidevatyāḥ.

 b That is, Brahmaṇaspati as well as Indra: tam api referring back to brahmaṇaspatim in 79° because 80° is parenthetical.
- 81. (beginning) 'Of the hosts' (gaṇānām: ii. 23. 1); in the (stanza) 'All' (viśvam: ii. 24. 12) Indra and Brahmaṇaspati together. Or a (he praised) Brhaspati incidentally (prasaṅgāt) and Brahmaṇaspati strictly speaking (eva) b.

खहेम्द्रान्रह्मणस्मती hrbfk, सहेन्द्रान्नह्मणस्मती dm1.—•ितं प्रसङ्घाद्या hm1r, •ितप्रसङ्गान्द्या hm1r, •ितप्रसङ्गान्या hm1r,

- a As an alternative way of stating what has been said in 80: that is, Brahmanaspati is sūktabhāj, while Brhaspati is rābhāj (80) or nipātabhāj (81).

 b .The Sarvānukramanī gives the deity of ii. 23-26 as Brahmanaspati, adding bārhaspatyās tu dṛṣṭaltɨŋaḥ.
- A 82. He praised the different power of the two by (lauding) one and the same deed a.

To Mitra, Varuna, Daksa, Amsa, Tuvijātab, Bhaga, Aryaman,

ह्यो: hdr³, तथा: m¹r.—82^{ab} is not to be found in bfkr²r⁵ (doubtless also r⁷), that is, it belongs to A only. As the *varga* has six slokas with this line included, the latter is probably a later addition. Cp. note on 83^{cd}.

- That is, though praised under different names, their activity cannot be distinguished in these hymns.

 Though this word is an epithet of Varuna in RV. ii. 27. I where the names of the Adityas are enumerated, it appears here to be meant as a proper name so as to make up seven Adityas. In this the author doubtless had Nirukta xii. 36 in his eye, where tuvijūtah is explained as bahujūtas ca dhūtū. In BD. vi. 147, 148^{ab} (B) twelve Adityas are enumerated, including Dhūtr.
- 83. the Ādityas, belongs the hymn 'These' (imāh: ii. 27). (The hymn) 'This' (idam: ii. 28) is stated to be addressed to Varuna. (The stanza) addressed to Varuna beginning a 'Who me' (yo me: ii. 28. 10) is destructive of evil dreams and the like b.

वार्ष bfkr⁵r⁷, वार्षो hdm¹r³.—र्खाया hdm¹r³, रखेमा br⁵r⁷.—खप्ताय॰ r³bfk, खप्ताय॰ m¹, खप्ताय॰ hd.—॰प्रणाशिनी k, ॰प्रयोशनी fb, प्रणाशिनीः hdm¹r³.—83^{ed} occurs here in hdm¹r³, but in the B MSS. it is found after 92, where with reference to RV. ii. 41. 20 it is quite out of place, but where its presence gives the varga five ślokas (a matter of no importance there: cp. above, iv. 64, note °). Its present position is necessary. though its inclusion gives the varga one line beyond the normal number of five slokas. If any of the other lines are later additions, they are probably 82ab, found in A only, and 81ed, which could be spared from the text with advantage, though it is found in all the MSS.

The reading of the B MSS. would mean: 'The (stanza) "Who me" in (this) hymn to Varuna.' The comparison of vi. 78 makes this reading varune seem more likely b The reading of m1 looks like duhsvapto have been the original one than varuni. Some MSS. of the Sarvānukramanī add the naghao, 'the sin (caused) by evil dreams.' words upāntyā duhsvapnanāsinī, and the Rgvidhāna, i. 30. 1, describes this stanza as duhsvapnasamanī.

84. 'Upholders of law' (dhrtavratāh: ii. 29) is addressed to the All-gods, but that which follows, 'Right' (rtam: ii. 30), is addressed to Indra. In the (stanza) 'His power indeed' (pra hi kratum: ii. 30. 6) Indra-Soma are praised together.

परं तु यत् hm1r, परं ततः br5, परं तसः f, परं चतः r2, परं सतः k.

85. But in the hemistich 'O Sarasvatī, thou' (Sarasvatī tvam: ii. 30. 8ab) the Middle Vac (is praised). 'Who us' (yo nah: ii. 30. 9) is (in) praise of Brhaspati; the stanza 'That of yours' (tam vah: ii. 30. 11) is (in) praise of the Maruts.

मध्यमा तु r, मध्यमा नु hdm1b, माध्यमा नु fkr2.—वृहस्यतिख्तियी नस् b, बृहस्यति खुतियों मास् fkr², वृष्ट्सते खुतियों उस् r⁵, वृष्ट्सतिं तु यो वस्तु hdm¹r.—तस्त्र ऋङ् r⁵, लरे रिन् fk, तत्सविंद् b, उत्तमा hm1r: the reading of the B MSS. is supported by the Sarvānukramaņī: yo no bārhaspatyā tam vo mārutī.—The end of the varga is here marked by 95 in hbfk, not in dm1.

Deities of RV. ii. 31-35.

86. 'Our' (asmākam: ii. 31) should be (regarded as) addressed to the All-gods; and the stanza at the beginning of (the hymn) 'Of this' (asya: ii. 32. 1) belongs to Heaven and Earth; the two following it (ii. 32. 2, 3) are addressed either to Tvastr or to Indra.

खार् bfkr⁵r⁷, खात् hm¹r³, तु r.—श्रादावखेंति चाख तु b, त्रादावख चाख नु ऋव् s, श्राबा स्वक् चान्तिमास तु r⁵r⁷, सूतादावस चास चृक् r³, सूतादावस चास लृक् hd, मूत्रादावस लक् m1, मूत्रादावुत्तमस तु r.— ° बोस्लाष्ट्री m1, ° बोस्लाष्ट्री hdr2, •बोस्लाद्यो f, •बोर्द्धे लाद्यौ r, •वीख्रुचा r1r4r6, (द्यावा) वृति लाद्यो b.—br1r4r6 have

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चहुन् at the beginning of the line before बाना॰ (instead of at the end of the preceding line).—वाथ चेंद्र्यो m¹, चाध चेंद्र्यो h, वाथ चेंद्र्यो d, नाथ चेंन्द्र्या r³ (cp. Sarvānukramaņī: दे ऐन्द्र्यो लाध्र्यो ना), तथैवेन्द्र्यो r, वेंद्रियोधनां f, वेंद्रियोधना b, चेन्ह्री वर्वो r⁵r⁷.

87. Two (stanzas) each belong to Rākā (ii. 32. 4, 5) and Sinīvālī (6, 7), while with the last (8) the six (goddesses) Gungū and the rest (are praised):

B preceded by these (stanzas: tatpūrve) there are two stanzas (beginning) 'Kuhū I' a (kuhūm aham) traditionally held (to belong) to Kuhū.

षर् गुङ्घाबास् h, षड् गुनाबास् m^1d (षर् d), षड् गंगाबास् b, षड्चाबास् fk, षड् सुनाब $^{1}r^4r^6$, षड् निङ्गोग्यास् r.—तथान्यथा hm^1rbfk , ॰न्तया जुताः $r^1r^4r^6$.— 87^{6d} are found in B only, not in Am^1 .

a In TS. iii. 3. 11^5 the two stanzas to Rākā (= RV. ii. 32. 4, 5) are followed by the above two stanzas to Kuhū, and are preceded by others to Anumati (TS. iii. 3. 11^{3-4}); these are again preceded by four to Dhātṛ (TS. iii. 3. 11^{2-3}).

B 88. Followed by these (taduttare) there are two, anu nah (and) anv it, traditionally held to belong to Anumati. At the beginning in the same place there are four (stanzas) to Dhātr (beginning) 'May the Creator grant us wealth' (dhātā dadātu no rayim).

न्विति ते सृते $\mathbf{r}^2\mathbf{r}^5\mathbf{r}^7$, लिहिति स्नृतम् b, लिति स्नृते $\mathbf{f}\mathbf{k}$.— चतसस् $\mathbf{r}^2\mathbf{r}^5\mathbf{r}^7$, च ॥ तिसस् $\mathbf{f}\mathbf{k}$, चे तिसस् \mathbf{b} .— तचादी $\mathbf{f}\mathbf{r}^2\mathbf{r}^5\mathbf{r}^7$, तचादा \mathbf{k} , सूचावो \mathbf{b} .— इधाति नो $\mathbf{r}^2\mathbf{r}^5\mathbf{r}^7$, हहाति ना $\mathbf{f}\mathbf{k}$, दहा नो (हहातु नो TS.).

89. Now 'To thee' (ā te: ii. 33) is addressed to Rudra (and) the following, 'Delighting in showers' (dhārāvarāh: ii. 34) to the Maruts.

Seeing a beast (mṛgam) a on his left, the seer himself approaching in fear (bibhyad etya) b,

वासतसु $hm^1r^1r^4r^6$, वासदेवसु b, वासदेसु fk, वासदेवी r.—मृगं hm^1r^3 , मृगान् $bfkr^1r^4r^6$ (मृगं in RV. ii. 33. 11).—विश्यदेख ऋषि: खयम् hdm^1 , विश्यतेख ऋषि खयम् f, विश्य तेश्य रिषि खयम् b, विश्यत्तेश्य ऋषिः खयम् r, (स्तौर्ख) ध्विन निप्रस्थितांसुद्धि (the last two syllables come from the following line) $r^1r^4r^6$.

a Or 'beasts' according to six MSS.
b Or 'afraid of them' according to several MSS.

90. praised the same in the (stanza) 'Praise the famous' (stuhi śrutam: ii. 33. 11), propitiating him. Then in the following hymn (beginning) 'Unto' (upa: ii. 35) Apām napāt is praised.

तमेवासीत् hd, धूनेवासी b, इसे चासी f, बह्मसीत् r³r⁵r⁷.—90^{ab} is omitted in m¹r.—ततः परे hdr, खतः परे br⁷, खः परे fk.—The end of the varga is here marked by 99 in bfk, not in hdm¹.

18. Deities of RV. ii. 36-43. Indra as a Kapiñjala.

91. There are two hymns (ii. 36, 37) addressed to the Seasons (beginning) 'To thee' (tubhyam: ii. 36. 1). After one addressed to Savitr (38) follows one to the Asvins (39). With the last (stanza: 6) of (the hymn) to Soma-Pūṣan (40), Soma, Pūṣan, and Aditi as well, are praised.

•त्वार्तने hbk, •त्वर्त्तने f, •त्वार्भने r.—सोमापीच्ये b, सोमपीच्ययो (सुताः) f, सोमा-पूच्ये hm¹r (सोमापीच्यम् Sarvānukramaņī).

92. And (at the beginning of ii. 41) there are two (stanzas) to Vāyu (1, 2), one to Indra-Vāyu (3); next (come) five triplets (4-18) addressed to the Prauga deities a. The stanza 'Forth' (pra: 19) praises the two Soma carts: Agni is there incidental (nipāta-bhāj). 'Heaven and Earth' (dyāvā: 20) (praises) Heaven and Earth; then follow (21) the two Soma carts b.

॰वायवी पञ्चाष A, ॰वायवं बञ्जने b, ॰वायवं विवात्त f, (वेन्द्र) वायव्या खन्यासु r.—प्रारमास् b, प्रस्थास् hdm¹rfk.—चिस्त्वच hrfk, खिस्त्वच b.

- a On these deities cp. above, ii. 27-35; also Sarvānukramaņī on RV. i. 3 and ii. 41. b According to the Sarvānukramaņī, the whole of the last triplet (19-21) is addressed to either Heaven and Earth or the two Soma carts, while Agni is optional in 19°.
- 93. Now a Indra again desiring praise, became a francoline partridge, and taking up a position on the right quarter of the seer as he was about to set out b, uttered a cry (vavāśa) c.

खुति hm^1rs , खुतं $bfkr^2$.— वदाशाखाय द्विषाम् hm^1rs , दवासे प्रति द्विषाम् $r^2r^5r^7$, चवाशे प्रति द्विणाम् b, वदासे प्रति द्वि f.

This and the following śloka are quoted by Sadgurusisya (p. 104) on RV. ii. 43. b Cp. Nirukta ix. 4: gṛtsamadam artham abhyutthitam kapinjalo 'bhivavāse, cp. Sarvānu-

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kramaṇī on RV. ii. 43; Rgvidhāna i. 31. 3. 4; Max Müller, RV.² vol. ii, p. 8. ^o Though, according to Roth, Erläuterungen, p. 125, the passage of the Nirukta quoted in note ^b is an interpolation, it was evidently known to the author of the BD. The stanza which Yāska goes on to quote for kapiājala is the first of the khila after RV. ii. 43.

94. He (Grtsamada), with the eye of a seer, recognizing him (Indra) in the form of the bird, praised him in the two following hymns (ii. 42, 43), 'With repeated cry' (kanikradat: ii. 42. 1).

पराज्यास्त्रि hm¹r, एताभ्यास्त्रि ह, पराज्यास्त्रित bfk.—The end of the varga is here marked by 9द in bfk, not in hdm¹.

Mandala iii.

19. The seer Viśvāmitra. Deities of RV. iii. 1-6.

95. The son of Gāthi a who, after ruling the earth b, attained by penance to the position of a Brahman seer (brahmarsi) and (obtained) a hundred and one sons c, uttered the hymn which is addressed to Agni, 'Of Soma me' (somasya mā: iii. 1), and the two following (iii. 2, 3)

प्रशास hm1rb, प्रशासं f.—गां यस b, गायंस r, गाय fk, गायस hd, गायिस m1.—
श्यगछद् hdr, श्यगछद् b, श्यगछ्न r5r7, श्यगछत् f.—गाथिपुनस् hd, गाथिपुनस् r,
गाथिपुनस् fk, गाष्ट्रिपुनस् b.—यत्परं च hm1r, यत्परेति चा f, यत्परेति च b, तत्परे च r2r5r7.

That is, Viśvāmitra, seer of Mandala iii. Şadgurusisya (p. 104) gives a somewhat different and more detailed account of Viśvāmitra.

This remark of course refers to Viśvāmitra having originally belonged to the warrior class.

Cp. AB. vii. 18. 1.

96. addressed to Vaiśvānara. 'With every log' (samit-samit: iii. 4) is an Āprī hymn (āpryaḥ). There follow here two hymns (iii. 5, 6) addressed to Agni: Heaven and Earth, the Dawns a, the Waters, the Gods, the Fathers, and Mitra are incidentally mentioned deities (nipātāḥ) b.

विश्वानरीये थ fkr²r⁶r⁷, वैश्वानरीये ह्न b, वैश्वानरीयेति r, वैश्वानरायित hdm¹ (the pratika of iii. 3). I have omitted the syllable थ because it is redundant after यत्परे च, and because it would give the pāda thirteen syllables according to the reading of the B MSS. R's reading विश्वानरीयिति is impossible, while that of hdm¹ यत्परं च। विश्वानरायिति I regard as a corruption: यत्परे च having become यत्परं च, the following विश्वानरीये had to be changed to विश्वानर्थिति. This reading gives both a wrong and an

incomplete sense: 'the following also (iii. 2) beginning "vaiśvānarāya" (is addressed to Agni, instead of Vaiśvānara),' and no account is then taken of iii. 3.— आप्यो hd, आखो m¹, आप्रो r, आप्रियो bfr²r⁵r¹, आप्रिया k.— हे आपेथे hm¹r, हे च थे थे b, हे च थे fk, हे सप्रे इ. — लच hm¹r, लख bfr²r⁵r¹इ, तख k.— बावापृथिका उपसो निपाता r³kr²r⁵r¹, बावापृथिका उपसो निपाता fb, बावापृथिकानुषसो निपाता m¹, बावापृथिको तु निपातभाजान् r, Şadguruśiṣya (cp. v.r.).— पित्र ध hm¹rṣ, पित्रोऽथ r³bfk r²r⁵r¹.

- a On the Sandhi eat see introduction to Sarvānukramaņī, p. x, and footnote ; Aufrecht, Aitareya Brāhmaṇa, p. 427, last §.

 b Nipāta is here used = nipātin.
 The last three pādas of 96 are quoted by Ṣaḍguruśiṣya, p. 105.
- 97. In (hymns) addressed to Agni, Vaiśvānara, Varuna, Jātavedas are seen to be praised a. Wherever (here) one (of them) may be praised or there is no (actual) praise b, one should know that they are intended to be incidental or to serve as a comparison.

खू येतेना hm¹r, खूयेतेनो B.—यचाजुितनी hm¹r, तचान्यजुितनी B.—िणपाल्यं स्रो॰ hdm¹, निपाल्यं स्रो॰ r¹r³r⁴r⁶, नेपालास्थे b, नेपालास्वासु॰ fk, नेपालां स्रो॰ r.—•पमार्थास्व hdm¹, ॰पमार्थास्व r, ॰पमार्थास्व fk.

- a The first pada has only ten syllables.

 b That is, when the deity is not invoked, but the name is merely mentioned, as in a simile.
- 98. The royal seers a, the Grtsamadas, the Vasisthas, the Bharadvājas, the Kusikas, and the Gotamas, the All (gods), the Asvins, the Angirases, the Atris, Aditi, the Bhojas b, the Kanvas, the Bhrgus, the Two Worlds (rodasī), the Regions (disah) c,

बुधिका bfk, कुधिको hdm¹r.—गोतमास hd, गीतमास m¹bfkr.—भोना hm¹rb, भाजा fk.—नपना m¹, नपनो hdr, बल्ला b, कल्पा kr²r⁵r⁷, कल्पा f.

- a Mentioned as a class or group, like all the following names except the Asvins, Rodasī, and Aditi.

 b That is, liberal patrons, here spoken of as a class (as in RV. x. 107).

 c Mentioned below also (viii. 128) as incidental in hymns to the All-gods.
- 99. when praised at the beginning, end a, or middle of a hymn, in (hymns) addressed to Savitr, Soma, the Asvins, or the Maruts, to Indra or Agni, to Rudra, Sūrya, or Usas, do not interfere (vyāghnanti) with the deities who own the hymn (sūktabhāj) b.

॰सीव्या॰ hdr, ॰सीयी॰ B.—॰मास्तेषु ऐन्ट्रा॰ r, ॰मास्ते थेन्ट्रा॰ hdm¹, ॰मास्तिसिन्ट्रा॰ b, ॰मास्तसिन्ट्रा॰ fk.—॰सीयींबसेषु r, ॰सीयींबसेषु hd, ॰सर्वीबसेषु m¹, ॰सीव्यीबसेषु r² r⁵ r²,

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खीन्योपरेषु b, सीन्योपसेषु f. — खुतासु hm¹r, खुतासाः r⁵r⁷, no तु or ताः in bfk. — देवताः सूक्तमाद्यः r, देवताः सूक्तमाद्याः hm¹r³, देवता सूक्तमायिनी bfk, देवतां सूक्तमायिन नीस् r⁷, सूक्तमायिनाम् r⁵.—The end of the varga is here marked by **90** in bfkd.

^a Cp. above, iii. 52; also i. 22 and below, v. 171. ^b That is, such incidental deities do not interfere with one particular god being the chief deity of the hymn.

20. Deities of RV. iii. 7-29.

100. The seventeenth Adhyāya (RV. iii. 7-29) is Agni's. 'Stand erect to aid us' (*ūrdhva ū su na ūtaye*: i. 36. 13, 14)—these two stanzas of Kanva are addressed to the sacrificial post (yaupī), and the five (beginning) 'They anoint thee' (añjanti tvā*: iii. 8. 1-5).

एते br, ये ते hm1fk.—कारवान् r, करवान् hd, करवन् m1, कारवान् bfk.—योषान् hd, योषान् m1bfk, योषी श्चा r.

- a The correct pratīka is tvām, but tvā (tveti) has been substituted for the sake of the metre.
- 101. The rest^a (are addressed) to many posts, while the eighth stanza is addressed to the All-gods; the last (stanza) of this (hymn) is that which is said to be concerned with cutting (the post)^b. The sixth (hymn: iii. 12)^c is said to be addressed to Indra-Agni.

भ्रमा बङ्ग्यो fkr, भ्रमायो बङ (यूपेग्यो) hd, भ्रमेयो बङ्ग्यो m¹r³, भ्रमो बङ्ग्यो b.— ब्रखनी योक्ता hdm¹, ब्रखना योक्ता bfkr⁶, ब्रखनाः योक्नें° r⁶r⁷, ब्रखनी योक्ता r.—षष्ठमै-ब्ह्यायसुखते hdr, (योक्नें) द्वापी ऐव्हापसुखते r⁶r⁷, ब्रब्ह्यायसुखते b, ब्र्ह्यापीद्वाससु——fk.

- a That is, all but the eighth and the eleventh stanzas, which are excepted; according to the Sarvānukramaņī the eighth is optionally excepted: añjanti yūpastutih: ṣaṣṭhyādyābhir bahavo, 'ntyā vraściny, aṣṭamī vaiśvadevī vā.

 b The text of the Sarvānukramaņī (also Sūyaṇa) has vraścinī, but Ṣaḍguruśiṣya (adhikaraṇe lyuṭ) must have read vraścanī.

 That is, the sixth hymn of the Adhyāya (cp. 100).
- 102. (The stanza) 'Agni, Dawn' (agnim uṣasam: iii. 20. 1) is addressed to the All-gods; (they are) also (invoked) with the (stanza) 'Dadhikrā' (dadhikrām: iii. 20. 5). But the stanza 'Agni and Indra' (agna indras ca: iii. 25. 4) is addressed to Agni-Indra. The following triplet (iii. 26. 1-3) is addressed to Vaiśvānara.

п.

श्रीमुषसं वैश्वदेवी hdm¹r¹r³r⁴r⁶bfkr², वैश्वदेव्यपिमुषसं r: the latter reading is doubtless a correction owing to the metrical irregularity of a pāda of nine syllables (cp. Sarvānukramaṇī: agnim uṣasam ādyāntye vaiśvadevyau).—दिधिक्रामिति Am¹, द्धिकाच्णेति fkr, दिधिकाविति b.—इन्द्र सर्वे r⁵r², इन्द्र सर्दे b, इद्र स्वतं f, इन्द्रेति hm¹r.—पर्ो hdbfk, पर्ा r.

103. And (the triplet) 'Let them go forth' (pra yantu: iii. 26. 4-6) is addressed to the Maruts a. The last (stanza), 'With a hundred streams' (śatadhāram: iii. 26. 9), is (in) praise of a preceptor b. 'Forth your food' (pra vo vājāḥ: iii. 27. 1) praises the seasons; 'Rub ye' (manthata: iii. 29. 5) praises the priests.

मार्तम् Bhm¹, मार्ताम् r.— ऋत्विज खीति hd, ऋत्विजः खीति r, ऋत्विजञ्चव br²r⁵r³, ऋत्विजञ्चव fk.—मन्यत hdm¹fk, मन्यतः br.

- ^a Cp. Sarvānukramaņī: trcau vaišvānarīya-mārutau: the last word is explained by Ṣadgurušiṣya with dvitīyasya (trcasya) māruto 'gniḥ. See Geldner, Vedische Studien, iii, p. 160.

 ^b Cp. op. cit., pp. 159, 160.
- 104. But in the (stanza) 'Misty' (purīṣyāsaḥ: iii. 22. 4) he (the seer) lauds the fires on the altar (dhiṣṇya). Now they are there to be recognized as the Divine Sacrificers.

चेयासैव hdbr, यूपासैव fkr².—तच तु hm¹r, तच ह bfkr²r⁵.—The end of the varga is here marked by 20 in bdm¹f, not in k.

21. Deities of RV. iii. 30-33. Viśvāmitra, Sudās, and the Rivers.

105. The twenty-three a (hymns) after this (beginning) 'They desire' (ichanti: iii. 30) are addressed to Indra. But in the hymn 'Forth' (pra: iii. 33) Viśvāmitra and the Rivers engaged in a dialogue b.

इल्लोति hm¹r, इल्लि ला bk, इत्यंति ला f.—विश्वामिनः r³bfkr²r⁷n, °मिन hd, °मिनं r.—समूदिरे hrbfk, समूहिरे r²r³r⁷, °स संवहन् m¹, स संवहन् r¹r⁴r⁶.

- That is, RV. iii. 30-53, not 30-52, because iii. 33 is excepted; for similar statements cp. v. 12 and 105.

 b 105^{cd} and 106^{ab} are quoted in the Nītimañjarī on RV. iii. 33. 1.
- 106. The seer going with Sudās—being his domestic priest for the sake of sacrifice—to the confluence of the Vipās and the Sutudrī addressed these two (rivers) with (the words) 'Be propitious' (sam).

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सिनचार्थं hm¹rn(m), संनिन्धार्थं fk, संनिष्ठार्थं b, स र्न्धार्थं n.—सुदासा सह यनुषिः b, सुद्सा सह यनुषिः f, सुदास सा ह यनुषिः hdm¹, सुदासः सोऽहर्जनम् rn.—श्रमित्वेते hdm¹, श्रमित्वेते r, श्रमत्वेते f, श्रमेत्वेते b, श्रत्वेते k.

107. In that (hymn) there appear statements (pravādāh) in the dual, plural^a, and singular: in the hemistich 'Unto' (acha: iii. 33. 3^{ab}) or in the (successive) pādas (pacchah) 'Down to thee' (ni te: 10^c, 10^d, 11^a), in the singular (chavat) in (reference to) the rivers b;

पच्छो वा hdr, पच्छे वा m¹, पक्ष वं b, पक्ष वं f, पक्षं वं k. — •वित्त ते hdm¹, •वंनि ते bfk, •वन्ति ते r.

a Cp. Nirukta ii. 24. b Which speak in the plural in iii. 33. 10°.

108. in the dual (dvivat) in the first distich (iii. 33. 1, 2) besides a hemistich (3°d), the speech (being that) of Viśvāmitra a according to the sacred text (śruteh) b. Or (on the other hand) the rivers addressed the seer in the plural (bahuvat) with these (following) stanzas,

॰वच: श्रुते: hdm¹r, ॰वचलुचे b, वचलचे fk.—एतासिर्च्छास्मिना hd, एतासिर्च्छास्म वा f, एनासिर्द्धासिना r, एतासिर्भिपना b, एतासि वा k.

- a According to the Ārṣānukramaṇī iii. 7 (followed by the Sarvānukramaṇī) stanzas 4, 6, 8, 10 are spoken by the rivers (nadīvacaḥ), the remaining nine by the seer (viśvā-mitravacāṃsi). The Sarvānukramaṇī has in this passage clearly borrowed from the Ārṣānukramaṇī.

 b The same expression (śruteḥ) is used in the Sarvānukramaṇī in stating that Viśvāmitra is optionally the author of RV. iii. 31 (see AB. vi. 18. 2); the Ārṣānukramaṇī (iii. 5) has the expression yathā śrutiḥ with regard to that hymn (cp. Ṣadguruśiṣya, p. 106).
- 109. (viz.) with the sixth, the eighth, the fourth, and the tenth; the rest (itarāh) are the seer's. The two gods who are celebrated in the seventh stanza and in the sixth a

षध्याष्ट्रस्था hf, षष्टाष्ट्रस्था dm¹, षष्टाष्ट्रस्थां b, षष्ट्याष्ट्रस्थां k, षष्ट्राष्ट्रस्था म् इश्रस्था hdm¹f, चतुर्ध्या च इश्रस्थां rbk.—The end of the varga is here marked by २० in m¹, by २१ in hdf, not at all in bk.

a Indra and Savitr are mentioned in the sixth, and Indra in the seventh. The Sarvānukramanī says: sasthīsaptamyos tv indrastutiķ.

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22. RV. iii. 31; an adoptive daughter. Viśvāmitra and Śakti.

110, 111. are to be recognized as incidental. In the last (hymn)² there is (a stanza)^b addressed to Indra-Parvata. How one makes a daughter what is called an adoptive child ($putrik\bar{a}$) or in that sense ($tath\bar{a}$) impregnates her ^c, that is told in the (hymn) 'Teaching' ($s\bar{a}sat$: iii. 31)^d. In the stanza 'Not' (na: iii. 31. 2) the giving of inheritance to a daughter is forbidden ^e.

च्चि ति॰ hdr, च्चे ति॰ b, च्चावि॰ fk.—नास fkr² r⁵ r³, तास b, नार् hdm¹ r.—111.
तस्यां hm¹ r, तस्या bfk.—रेतो ना hdm¹ r, रेतोचा bfr⁵ r³, रेतोचा k.— तच्छासहिति
hm¹ r, तसहिति b, तसासहिति f.—प्रतिविधाते hm¹ r, प्रतिविधाति fk, प्रतिविचति b.

That is, of the series of twenty-three (above, 105), viz. iii. 53.

** Sincati reto is meant for the equivalent of sekam rijan in RV. iii. 31. 1°.

** RV. iii. 31. 1 is commented on by Yāska, Nirukta iii. 4; cp. Sāyaṇa on RV. iii. 31.

1, 2; see Geldner, Vedische Studien, iii, pp. 34, 35.

** RV. iii. 31. 2 is commented on by Yāska, Nirukta iii. 6.

112. And (the seer) says that her son (who is) younger (than she) is a brother like an eldest (brother) a.

At a great sacrifice of Sudās, by Śakti b Gāthi's c son (Viśvāmitra) d

तखाद्याह B, तखादीव A.— जुतम् m¹, जुतम् the rest.— श्रृत्तिना hm¹, r¹ r³ r⁴ r⁶, हिचिया r, हिचयां bfk.—नाषि॰ hdm¹, गाधि॰ bfkr.

That is, he inherits property from his grandfather through his mother, just as much as if he had been an eldest brother of the latter. I take jyesthavat to be jyestham (bhrātaram) iva.

b Son of Vasistha.

The form Gāthi (not Gādhi) is supported by the AB. and Sarvānukramanī, introduction to Mandala iii.

d 112°d—116°ab are quoted by Şadgurusisya on RV. iii. 53, the first two lines, however, only in an adapted form; cp. Indische Studien, i. 119 f.; Muir, Sanskrit Texts, i. 343.

113, 114. was forcibly deprived of consciousness. He sank down unconscious. But to him the Jamadagnis a gave Speech called Sasarparī, daughter of Brahmā or of the Sunb, having brought her from the dwelling of the Sun. Then that Speech dispelled the Kuśikas' loss of intelligence (a-matim)d.

निगृहीतम् hm¹r, गृगीलाथ bfk, गृहीला r²r⁵r⁷.— बसाद्यतः hm¹r, वसाद्यतः b, बदाद्यतः fk, बज्जवाद्यतः r²r⁵r⁷.— वसीह्द् hm¹r, वासीह्द् bfk.—तद्दी bfr, तद्दी k, तद्धा

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hdr¹r⁴. — ब्राह्मीं तु hm¹rs, ब्राह्मीं च bfk. — 113^{cd} and 114 are quoted by Sāyaṇa on BV. iii. 53. 15 (112^{cd} and 113^{ab} being paraphrased by him as well as Ṣaḍguruśiṣya).— 114. सूर्यचयादिहाह्य Am¹, •चयादिहाह्य b, •चयादिहावृत्य fk, •चयादिहावृत्य fk, •चयादिहावृत्य r, सूर्य-विश्वन आहृत्य s. — द्युक्त hm¹r, तां द्युर् r²r⁵r⁷, द्युर्वे s, द्युर् fk, द्यु b. — यमितं तामपाइनत् hm¹r, अमितं तामपानुद्त् s, अमित पामवावत b, अमित्यामचावयत् f. — The end of the varga is here marked by २२ in hdbfk, not in m¹.

^a Cp. RV. iii. 53. 15, 16. ^b Sasarparī is called *sūryasya duhitā* in RV. iii. 53. 15. ^c That is, the other Kusikas, as well as Viśvāmitra, had been rendered unconscious by S'akti. ^d The word occurs in RV. iii. 53. 15 (sasarparīr amatiņ bādhamānā).

23. Visvamitra and Vac Sasarpari. Spells against the Vasisthas.

115. And in the (stanza) 'Hither' (upa: iii. 53. 11) Viśvāmitra restored the Kuśikas to consciousness (anubodhayat). And gladdened at heart by receiving Speech he paid homage to those seers (the Jamadagnis),

डपेति चास्रां m¹r¹r⁴, उपेति चास्रा b, उपेति चास्रां hd, उपेति चास्रा f, उपेख जास्तां r, उपेख वास्रं r⁵, उप प्रतिति (the fuller pratīka) इ.—बुवोधयत् hm¹r, न्ययोजयत् इ, न्यचित्यत् b, स्वचैत् fk: the latter two readings probably stand for न्यचेतयत्, as RV. iii. 53. II contains the form चेतयस्त्रम्. I have corrected बुवोधयत् to नुवोधयत्, as the syllable बु could only be accounted for by बु (not न्य), and unaugmented forms are not uncommon in the BD. (e. g. above, II3, avasīdat).—स्थाता hm¹rṣ, प्रतिष्टाता b, प्रति-श्राता fk.—तावृषीन्यस्यपूजयत् hm¹rbfk, तावृषीन्यचेतयत् r⁵r¹, जमस्पीनपूजयत् इ.

116. himself praising Speech with the two stanzas 'Sasarpari' (sasarparih: iii. 53. 15, 16). (With the stanzas) 'Strong' (sthirau: iii. 53. 17-20) (he praised) the parts of the cart and the oxen, as he started for home.

116^{ab} comes before 115^{cd} in bfk.—•अबुह्य bfkr⁵, •अबुह् च hm¹r (RV. iii. 53. 18 has खनदात्त्र): though all the MSS. have दु, consistency requires कु in the text.—
गृहास्त्रजन् hm¹r, गृहाब्यजन् b, गृहात्रजन् f.—After 116^{cd} bfkm¹r (not hdr¹r³r⁴) add the line:

चनसोऽज्ञानि चोत्यायानज्ञाही नृहासबी।

117. And then going home he deposited (thema there) in person (svaśarirena).

But the four stanzas which follow (iii. 53. 21-24) are traditionally held to be hostile to the Vasisthas b.

ततश्च bfkr, तन्वश्च hdm^1 . — खग्नरीरेण bfk, खग्नरीरं च r, खां ग्रीरं च hdm^1 .— आक्ञ्मरीहदे m^1 , आक्र्यरीहदे hd (= गक्न्यरीहदे), स खयमाप ह r, ख समाप ह b, स समाप ह f.—The following line is added in B after 117^{ab} :

रथं च खश्ररीरेण¹ गृहान्गंक्रन्परीहदेः।

1 fkm¹r, শ্বেটা ব b. ² br, আই fm¹, অই k. ³ bm¹fk, ম্বাই r. This line and that which appears in B after 116^{cd} seem to be corruptions of the lines which they respectively follow, and which are common to A and B. In m¹, 116^{cd} and 117^{ab} appear as follows (117^{ab} thus having three forms in this MS.):

खिरावित्यनसी रंगान्यन दुइं च व गृहान्वजन एई।
तन्त्र क्षां भरीरं च गृहाना क्ष्यपरी दृदे
सनसी रंगानि चीत्यायान द्वाही गृहात्मजी ए७।
ततस्य स्वभरीरेण गृहान्त्र स्वयसाप ह
रथं च स्वभरीरेण गृहाना कं चरी दृदे ए ।

—•देषिणः सृताः hm1r1r3r4r2(?), •देषिणीविदुः r, •देषिणी विदुः fb, •देषिणी विधिः k.

a That is, the cart, its parts, and the oxen. Cp. RV. iii. 53. 20: ā gṛhebhyaḥ. ā vimocanāt, 'until we reach home and unyoke.' b On 117^{cd}-119 cp. Indische Studien, i. 120; Muir, Sanskrit Texts, i, p. 344; Roth, Zur Litteratur, pp. 107, 108; Sāyaṇa on RV. iii. 53. 21; Ṣaḍguruśiṣya (p. 108), who quotes Rgvidhāna ii. 4. 2; Max Müller, RV. vol. ii, p. 23.

118. They were pronounced by Viśvāmitra; they are traditionally held to be 'imprecations' (abhiśāpa). They are pronounced to be hostile to enemies and magical (abhicārika) incantations.

ताः प्रोत्ता bfk, तु प्रोत्ता r¹r³r⁴r⁶r², याः प्रोत्ता hm¹r·(cp. Sarvānukramaņī: स्निम् भाषाखाः).—The reading of 118^{od} in the text is that of B; instead of it A has: दिदेषिणः स्नृता विवादशिचारेषु भ्रव्यते.—द्विषद्वेषाखु f, देषदेवाः जु b, विदेषिणः hdm¹, विदेषिणः r¹r³r⁴r⁶.—विवा चैवाशिचारिकाः b, विद्यां चैवाशिचारिः f.—The end of the varga is here marked by २३ in hdbfk.

a Cp. Rgvidhana i. 19. 4; i. 20. 1.

24. BV. iii. 53. 21-24. Deities of BV. iii. 54-60.

119. The Vasisthas will not listen to them. This is the unanimous opinion of their authorities (ācāryaka)a: great guilt arises from repeating or listening (to them)b;

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ता न hm¹r, तु न b, सु न fk.—सहा॰ hdm¹fk, सहान् br.—•दोषश्च जायते hd, दोषः प्रजायते bfkr.—119^{cd} is omitted in r¹r⁴.

- That is, the authorities among the Vasisthas are unanimous on the injurious effect of these stanzas on the Vasisthas. The word ācāryaka is quoted only in the sense of 'the position of a teacher'; here it must have some such sense as 'body of teachers.'

 b That is, on the part of Vasisthas.
- 120. By repeating or hearing (them) one's head is broken into a hundred fragments; the children of those (who do so) perish: therefore one should not repeat them a.

कोर्तितन hbrs, कोर्तिसीन m1, कीर्त्तनेन fk.—श्रुतन bfkrs, गुण्न hdm1, corrected on margin to श्रुतिन in h.

- a This śloka is quoted by Sadguruśisya to show why the Vasisthas do not listen to these stanzas. Roth, Zur Litteratur, p. 108, cites the śloka; cp. Max Müller, RV.² vol. ii, p. 23.
- 121. The seer praised the All-gods with the four (hymns) 'To him' (imam: iii. 54-57).
- B He praised them all with his whole soul, thinking of the highest Abode,

121ed is found in B and m1 only.

B 122. while he uttered 'Great is that unique mysterious power of the gods' (a devānām asuratvam tad ekam mahat)b.

The Asvins, Mitra, the Rbhus are (the respective deities of) 'The milch-cow' (dhenuḥ: iii. 58), 'Mitra' (mitraḥ: iii. 59), and 'Here, here, of you' (iheha vaḥ: iii. 60).

- a That is, the refrain of iii. 55 slightly altered (mahad devānām asuratvam ekam). b 122^{ab} is found in B and m¹ only. This and the preceding line may very well be later additions as they contain no new statement. If we deduct them, as well as 123^{ab} (A) and 124^{ab}, the two vargas, 24, 25, have only five and a half slokas. They may thus originally have formed one varga only.
- A 123. (The stanza) addressed to Mitra, 'To Mitra five' (mitrāya pañca: iii. 59. 8)^a, should be recognized as addressed to the All-gods b.

But the last triplet here in the hymn to the Rbhus (iii. 60. 5-7) is addressed to Indra and the Rbhus.

खबामें in all MSS. and r.— सूक्त उत्तयः hd, सूक्त उत्तय b, सूक्त उत्तये fk, सूक्तः स उत्तयः r.— The end of the varga is marked by २४ here (after उत्तयः) in h (२५ in d), but in m¹bfk at the end of the next line (after पञ्चात्), where the number of the sloke is also given by m¹ as 4 (= ६०4).

The All-gods are mentioned in it: sa devān viśvān bibharti. There is no reference to this statement in the Sarvānukramaņī.

b 123^{ab} is found in hdm¹r only, being omitted in bkr²r⁵.

25. Deities of EV. iii. 61, 62.

B 124. In the preceding couplet (iii. 60. 3, 4) Indra is incidental. After 'O Usas, with strength' (uso vājena: iii. 61) the fifth a

(hymn), which is addressed to Dawn, there follow in the final (hymn: iii. 62) six triplets addressed to separate deities: the first (1-3) is addressed to Indra-Varuna, and the following one (4-6) to Brhaspati;

124^{ab} is found in bfkm¹r, but is omitted in hdr¹r⁴r²(?).—धूचे हुचे br, पूर्वहृचे f.— पखमात् r, पचमात् m¹, पञ्चगात् bfk.— श्रीवसाद् b, श्रीवसाद् m¹, श्रीवस्थाद् hd, छनासा fk, उपस्थाद् r (Sarvānukramaņī on RV. iii. 61: उपस्थम्).—उत्तर्शस्यक्षे षट् पृथवदेवता-खृचाः Am¹r² (°ताः स्नृताः m¹), उत्तर् षघृथवदेवता चाः b, उत्तर् षड्अ यं - वदेवता - च fk, उत्तरे षड्भिः स्नृता स्ववदेवता तृचैः r.—तथा परः hdm¹r³, ततः परः r, तदुत्तरः r⁵, (वाईसास) उत्तरः bfk.

a This must mean the fifth hymn of the group iii. 57-62, the seer of which is Viśvāmitra, while the seer of the preceding three (54-56) is Prajāpati Viśvāmitra or Vācya. It could not mean 'the fifth hymn to Uṣas,' as iii. 61 is the sixth hymn in the RV. addressed to that deity.

125. and (then come three respectively) addressed to Pūṣan (7-9), Savitṛ (10-12), Soma (13-15), while the last (16-18) is addressed to Mitra-Varuṇa. And with that (final triplet) Jamadagnia praised the two gods who delight in law (rtāvṛdhau) b.

विषाय उत्तव: hm¹r, विशायकातु यसूप: bfkr⁵r⁷.— श्रीस A, श्रीस B.— The end of the varga is here marked by २५ in bf, not in hdk.

According to the Arsanukramani, followed by the Sarvanukramani, Jamadagni is the alternative seer of this triplet.

b This epithet of Mitra-Varuna occurs in RV. iii. 62. 18 as rtavrdha.

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Mandala iv.

26. Deities of RV. iv. 1-15.

126. He (Vāmadeva) for whom, when he cooked the entrails of a dog for the sake of honouring the Gods, the Seers, and the Fathers, the Vṛtra-slayer (Indra), in the form of an eagle, brought the mead a,

पपाचान्त्राणि यक्कुनः Am^1 , य आन्त्राखपचक्कुनः Bn.— यस्य वै hm^1 r, यस्य च $r^2r^5r^7n$, यस्य व b, यस्य य fk.— ॰ण आहर्द् n, ॰ण चहर्द् r, ॰ण चहर्द् r, ॰ण चहर्द् $r^2r^5r^7$, ॰णाहर्द् n ।

^a Cp. RV. iv. 18. 13: śuna āntrāni pece... adha me śyeno madhu ā jabhāra. Cp. Manu x. 106; Sieg, Sagenstoffe, p. 79.—126 is quoted by the Nītimañjarī on RV. iv. 18. 13.

127. that seer, descendant of Gotama, praised Agni with fifteen hymns (beginning) 'Thee' ($tv\bar{a}m$: iv. 1-15), and Indra with the following sixteen, 'Hither' (\bar{a} : iv. 16-32) a.

सूकेरित तु hr³r⁴m¹b, सूकेरित च r⁵r³, खप्तौरित च b, तप्तौरित च fk, सूकेरितेखु r.

- ^a The series, being interrupted by iv. 27 (*syenastuti*, below, 136), extends to 32; cp. above, iv. 105, and below, v. 12, 105.—126 and 127 are translated by Sieg, Sagenstoffe, pp. 78, 79.
- 128. In the three a (stanzas) 'As such, thy brother' (sa bhrātaram: iv. 1. 2-4) Agni is incidental (nipātabhāj); others say that (the seer) praises the incidental (nipātin) Agni together with Varuṇa b.

श्कीत्याङर् bfk, श्कीति चाङर् r, श्कीतीत्याङर् hd, श्कीति त्याङर् m1. — अवे निपातिनम् m1br, अने निपातिनम् hd, अग्वे निपातनं f, अपे निपातने k.

- This must be an old mistake for catasrsu (often confused in MSS. with ca tisrsu), as the vocative agne occurs in all the four stanzas (iv. i. 2-5), and the Sarvānukramanī has upādyās catasrah.

 b Hence the statement of the Sarvānukramanī that Agni alone or Agni and Varuņa are the deities of iv. i. 2-5.
- 129. Some (say) that the two hymns 'Agni, upon' (praty agnih: iv. 13, 14) are addressed to the divinities mentioned by their characteristic names (lingoktadaivata). But with the two (stanzas) 'He noted' (bodhat: iv. 15. 7, 8) the seer praises Somaka only.

Y

II.

प्रविधित तु hm¹r, प्रविधिति b, प्रविधिति के, प्रविधिति के, प्रविधिति के, प्रविधिति के, प्रविधिति के have the following corrupt sloka:

उत्तमासुषसं देवी मध्यमं पुनक्तमम् । पृथक् च सह च स्तीति कर्मणी तत्प्रविच्हतम्॥

—सोसक्सेव तु hm¹r, सोसकभूपतिम् br⁵r², ॰पति: fk.—The end of the varga is here marked by २६ in hbfkm¹.

a Cp. Sarvanukramanī: lingoktadaivatam to eke.

27. RV. iv. 18-30. Indra's birth and fight with Vamadeva.

130. And with a view to (long) life for him the Asvins are praised with the two following (stanzas: iv. 15. 9, 10). Her unborn child (garbham) who said, 'I will not be born in the straightforward way (añjasā)'a,

चायुवोऽर्चाय Bhm¹, चायुर्याय r.—श्रक्षका न जनिष्य हं hm¹b, जनंसा न जनिष्ये हैं f, श्रक्षका जु जनिष्येऽहं r, जनिष्यास r¹r⁴r⁶, जनिष्यास r³.— हुवासं hrfk, द्रुवास b, हुवासा m¹.—गर्भेमेव Am¹r²n, गर्भ एव kr, वार्भेमेव b, गर्भवेतं f.—तु Ar², तस् bkn.

- a Cp. RV. iv. 18. 2: nāham ato nir ayā durgahaitat. On 130-132 cp. Sieg, Sagenstoffe, p. 179 f.; cp. also Pischel, Vedische Studien, ii, pp. 42-44. The Nītimañjarī on RV. iv. 18. 13 quotes 130^{od} and 131^{ab}.
- 131. (that is), her son Indra, Aditi, anxious for her own welfare, admonished (anvaśāt)^a. But he (Indra), as soon as born, challenged the seer to fight.

षन्वशाइ r⁶r⁷, खन्वव्याइ bfk, खन्वगाल् r, चन्वगाल hdm¹, चन्वगाइ n.—जातमाची hm¹b, वातमाचम् r¹r²r³r⁴r⁶, जामंची fk.—°जुहाव तु hm¹, °जुहाव तम् bfkr.

- a That is, in RV. iv. 18. 1: mā mātaram amuyā pattave kaḥ. Dr. Sieg, Sagenstoffe, p. 80, line 1, and 82, note 4, would read anvagāt in the sense of 'yielded' (nachgeben); but this would be like using the German 'sie ging ihm nach' in the same sense.
- 132. Vāmadeva, engaging him, after he (Indra) had thus done violence to himself (the seer)², for ten days and nights, vanquished him with might.

योधयन hm^1r , योधयेत् $r^1r^4r^6r^2$ (?), याखयन् fk, याययन् h.— राचीय r, राचाय f, राज्ययं f h h, राज्ययं f.

a That is, after violence had thus been done to him by Indra = indrena balūtkṛtaḥ.

133. Gautama, selling a him in the assembly of seers in the (stanza) 'Who this' (ka imam: iv. 24. 10), himself for that

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purpose (tena) praised (him with the stanza), 'None, O Indra' (nakir indra: iv. 30. 1);

खर्च तेना॰ hm1r3, खरमेवा॰ kr5r7, खरमेव (विभि॰) f, खर्मेख॰ b, सारदीवा॰ r.

^a Cp. Sāyaṇa on RV. iv. 24. 9; Sieg, Sagenstoffe, pp. 90-96. ^b I take tena to refer to vikrīṇan; Dr. Sieg, however (who translates 132-134), Sagenstoffe, p. 95, takes it with the pratīka of iv. 30, =tena sūktena, 'with the whole hymn iv. 30'; against this is the fact that the hymn as a whole has already been mentioned (127) as one in praise of Indra, that the author in the present passage otherwise refers to single stanzas, and that it is contrary to the style of the BD. to refer with tena to a following pratīka instead of saying nakir indrety anena or etena.

134. and in the (stanza) 'What! then art thou' (kim ād utāsi: iv. 30. 7) he halfway (ardhe) a dispelled his wrath. Then the seer his (Indra's) form and heroic deeds, his valiant exploits,

सन्युसर्धे Am¹, सन्युसध्ये bfkr², सन्युं अध्ये r.—धर्यकार्याणि hm¹r, नीर्यकार्याणि fbk, धर्यायाज्याणि r¹, धेर्यायद्र्माणि r⁴r⁶.—तान्यृधि: hm¹r, तानृधि: bfkr⁶, चारिषु r¹r⁴r⁶.— The end of the varga is here marked by २७ in hm¹b, not in k.

The reading madhye is probably an explanation of ardhe.

135. and his various deeds proclaimed to Aditi. 'I' (aham: iv. 26) is self-praise in a triplet: for there is praise (in it) as if of him (Indra)^a.

संखावस् hdm¹r³, ॰संखवस् bfkr²r⁵. — खुतिरिवास हि 1⁵r⁷, खुतिर्द्धतस हि hdr, खुतिजिवस हि b, सुतिविसस हि fkr².

That is, the seer praises himself as if he were Indra; cp. Sarvānukramaņī: indram ivātmānam rsis tustāvendro vātmānam. Cp. Geldner, Vedische Studien, iii, p. 160, note 3, and Sieg, Sagenstoffe, pp. 87 and 95, note 3.

136. With the following nine stanzas (beginning) Before all birds this' (pra su sa vibhyah: iv. 26. 4-7; 27. 1-5) there is praise of the eagle. In the hymn of five stanzas 'Thee' (tvā: iv. 28) Indra is praised together with Soma.

विति br, लेन m¹, तिन hr¹r⁴, ले fk.—सोमेनेन्द्र: सुत: सह bkr, सीमेनेद्र सुत: सह f, सोमेन्द्री च सुत: सह hdr³, सोमेन्द्री च सह सुती m¹, सोमेन्द्र: संसुत: सह r¹r⁴.

137, 138. Kraustuki regards this praise to be chiefly addressed to Soma; while with the triplet 'Even of the Sky' (divas cid: iv. 30. 6-11) the teacher Śākaṭāyana considered the middle Dawn

to be praised with Indra. And in the stanza here 'Good wealth' (vāmam: iv. 30. 24) Bhaga, Pūṣan, and Aryaman are praised:

सोसप्रधानाम् br, ॰प्रधानम् Am¹fkr².—क्रौष्टुकिर् hd, क्रोष्टुकिर् fkm¹r, क्रोष्टुकः r¹r⁴rø, क्रोष्ट्रकः b.—चैतेन Am¹, चानेन fbr, चान्येन k.—तुचेनेन्द्रेण संखुताम् hm¹bfkr, ते द्वृचेनेन्द्रसंख्ता r¹r⁴r⁶.

138. मेने श्राचार्यः bfk, सेन श्रा° r²r⁵ r¹, मेने त्वाचार्यः hm¹r.—वाममृचि जुताश्चाच hd, वामसित्यृक्जुताश्चाच r, वायमित्यृचि संजुता B.—भगः hd, यनः b, नसः k, नसः नसः f.

B 139. Pūṣan is (here) called 'Karūlatin'a: according to a Vedic text (śruti) b he is 'toothless.' Āśvalāyana says that (the stanza) 'Of us most excellent' (asmākam uttamam: iv. 31. 15) praises the Sunc.

बङ्खतीति fkr, बसूतांतीति b.— खीतीखाहा॰ r, खीतीखाहा॰ b, खीताखाहा॰ f, खीतीखाहा॰ k,—This sloka (139) is not found in A.—m¹ omits 138^{cd} as well as 139, probably owing to 138^{ab} and 139^{cd} ending similarly (शावट) यनः and (खल) दिनः—The end of the varga is here marked by २८ in bf, after शावटायनः (138^{ab}) in m¹, after 138^{cd} in hd, not at all in k.

The word occurs in RV. iv. 30. 24, which is commented on by Yāska, Nirukta vi. 30, 31; cp. Roth, Erläuterungen, pp. 96, 97.

That is, SB. i. 7. 47, quoted by Yāska, Nirukta vi. 31.

There is no reference to this statement in the Sarvānukramanī.

29. The steeds of the various gods.

140. The horses of Indra are Bays (hari), the horses of Agni are Ruddy ones (rohit); those of Sūrya are Fallows (harit), and those of Vāyu Teams (niyut)^a.

हरयो हांश्वा hm¹rb, हरया हाश्वा f, हरयाश्वश्वा k.— खनेरश्वाखु 1¹r⁴r⁶bfkr²r⁵, °श्वखु hdr, °श्वख m¹ (cp. द्वारख in v.r. on i. 107).—हरितश्चव hm¹r, हरित: प्रोक्ता B.

This and the following two slokas closely follow Naighantuka i. 15.

141. The Assa is associated (sahita) with the Asvins, and Goats are the steeds (vājin) of Pūṣan, but Dappled mares (pṛṣatī) are the horses of the Maruts, while ruddy (arunī) Cows are those of the Dawns.

रासमो fkr²r⁵r⁷m¹, रासमौ hdr³, रासमा br (the Naighantuka has रासमावश्विगी:, but the °तो before ऽश्विश्वाम् in all the MSS. seems decisive in favour of रासमो).—
सहितो hdm¹r³, महितो fk, मोहितो r²r⁵r⁷, रोहितो br (this is an evident substitution in order to get a plural agreeing with रासमा:).—पूष्णश्च hm¹r, पूष्णश्च B.—पृष्णो br⁵r⁷,

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वृषषोत्था f, वृषयोत्था k, पृषतो hm r. तथोषसाम् B, तथोषसः hdm r (अष्यो गाव चषसाम् Naighantuka).

- a Cp. my 'Vedic Mythology,' p. 50.
- 142. The steeds of Savitr are Duns $(\dot{s}y\bar{a}v\bar{a}h)$; the Multiform $(vi\dot{s}var\bar{u}p\bar{a})^a$ is (the steed) of Brhaspati. Now these too are praised with (their) deities, otherwise b but seldom.

खाना hm1rf, खामा r1r4r6, खाना bk.— देनताभिसु hm1r, देनताभिस B.— सूयनीऽप्यलाशो hm1r3, सूयनीऽप्यते r1r4r6, सूयते खलाशो br (॰यनी r), सूयतस्वलाशो f.

- a Conceived as a cow; cp. above, iii. 85, 86 (the nectar-yielding cow of Brhaspati).

 b That is, when mentioned alone, without being associated with the gods.
- 143. (The god) whose weapon and vehicle appear here in a laudation should be recognized as the one praised; for that (god) is in many ways the soul (ātman) of it a.

तमेव तु br, तमेव त hd, तमेव (no तु) fk.—विद्यात्तस्था hm1r, विद्यास्तस्था b, विश्वा-

- a That is, manifests himself in the weapon or vehicle; cp. above, i. 73, 74.
- 144. 'Two small girls' (kanīnakā: iv. 32. 23, 24), the remainder of the hymn a, is here called a praise of the two Bays (of Indra)b. And the four (words) after it c, (viz.) vidradhe (and the rest) are to be recognized as liable to phonetic combination (apragrhyānī)d.

ह्यों b, ह्यों: r, ह्या fk, ध्यर्थश् hm¹r³, धर्धस r¹r⁴r⁶.— इहोच्यते bfkr, उच्यते hm¹.— चलार्थतस्र वि॰ hr, चलारि परमा bfkr²r⁵r⁷. — ॰ श्वेयान्यप्र॰ hrfk, **॰ श्वेयान्या**प्र॰ b, ॰पेयान्याप्र॰ r²r⁵r⁷. — विद्र्धे hdm¹, विद्र्धे: r, विद्र्वे: b, विद्र्वः f, विंद्वः k.— The last pāda is repeated in fk as follows: ॰न्यप्रमुद्यानि विद्र्वः (विंद्वः k)॥ न्या प्रतिमृद्यानि विः॥— The end of the varga is here marked by २० in hm¹bf, and by ३० in k.

a That is, the hymn which as a whole has already been stated (above, 127) to be an Indra hymn, and of which these are the last two stanzas.

b Cp. Nirukta iv. 15: aśvayoḥ saṃstavaḥ, and Sarvānukramaṇī: antyābhyām indrāśvau stutau. The list of the steeds of the gods given in 140-142 is by way of introduction to the statement about iv. 32. 23, 24.

d Ataḥ, that is, after the word kanīnakā in the text of iv. 32. 23.

d That is, the four words vidradhe nave drupade arbhake are to be taken not as duals, but as locatives singular, in agreement with the Pada text and Sākapūṇi's opinion stated by Yāska in Nirukta iv. 15 (on RV. iv. 32. 23): kanyayor adhiṣṭhānapravacanāni saptamyā ekavacanāniti śākapūṇiḥ. Cp. Vedische Studien, iii, p. 88, note 2; Oldenberg, Prolegomena, p. 532 (middle). Owing to the corrupt readings of b in BD. iv. 144, Meyer, Rgvidhāna, p. xxvi, was erroneously led to suspect the existence of a khila after RV. iv. 32.

1. Deities of RV. iv. 33-52.

1. (With) 'Forth' (pra: iv. 33. 1) begins a group of five hymns addressed to the Rbhus (iv. 33-37). Following that are three (hymns) addressed to Dadhikrā (iv. 38-40); but the stanza which is at the head of the hymns addressed to Dadhikrā (iv. 38. 1) praises Heaven and Earth.

हाधिकाणां hdb, दिधिकाणां r³r⁵, दाधिकाञ्णां m¹r, दाधिकाञ्णा f, दाधिकाञ्ण k, दिधिकाञ्णां r².—सुदी तु था hm¹r³r, (॰णास) खती हि पास् (pratika of iv. 38. 1) br⁵, जुती हि वास् fkr². The reading सुदी तु या (cp. सुख्या iii. 37) seems to be favoured by the Sarvānukramaņī: दाधिकं हि वासापृथिकाचा.

2. Then with indirect (paroksa) expressions (vāc) and names the three, Agni, Vāyu, Sūrya, are praised in the stanza, 'The Swan dwelling in light' (hamsah śucisat: iv. 50. 5).

चमुतो dr, अमुता m¹, अमुतोर् hb, असुतोर् fk (the र् is doubtless due to that of the preceding परोचेर् and the following चाम्सिर्).—नाससिस hd, नाससिस् br, नाससि m¹, नासमृति fk.—°खचि A, °ख्चा B.

B 3. In the Aitareya (Brāhmaṇa) 'The Swan' (haṃsaḥ: iv. 40. 5) is prescribed as having Sūrya for its deity^a. Now (there follow) two hymns addressed to Indra-Varuṇa (iv. 41, 42), then three (iv. 43-45) addressed to the Asvins (beginning) 'Who?' (kaḥ: iv. 43. 1).

ধুন hm¹r, ধুনুষে bfk, ধুনুবে r⁶ (this represents the pratika of iv. 41. 1, ধুনু).— শ্বিলালি ল: r¹r³r⁴r⁶br², শ্বিলালি ল hdm¹, শ্বেলাখিল: (!) r.— 3^d is omitted in fk.— 3^{ab}, though found in Bm¹ only, is probably original, as it is supported by the statement of the Sarvānukramaṇī: অন্যা মাথে. Without it the varga would have an odd line; with it the varga has six ślokas, like the first varga of the first and of the second adhyāya.

a In AB. iv. 20. 5 this stanza is connected with the sun (hamsa).

4. In the (hymns) 'The best' (agram: iv. 46. 1), 'O Vāyu' (vāyo: iv. 47. 1), 'Enjoy' (vihi: iv. 48. 1-5) seven stanzas are declared to be addressed to Vāyu; and nine are addressed to Indra-Vāyu, (viz.) 'Indra' (indrah: iv. 47. 2-4) being three, (and) 'With a hundred' (śatena: iv. 46. 2-7) being six.

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विहालेषु hdm1r, विश्वीबाबा: b, विश्वीयांत्वा r⁵ r⁷.—fk omit 4^{abc}.—इन्द्र स् बैंक, इप्हास् fk, ऐन्द्रास् r.

5. 'This' (idam: iv. 49), addressed to the deities mentioned in it a, (and) the last couplet (10, 11) of 'He who has propped' (yas tastambha: iv. 50)—these eight stanzas b are traditionally held to be (in) praise of Indra-Brhaspati.

तखर्जीत्तमो b, तखंभिखंतमो m², तंखंभीतिमो hdr³ (°मो° r³), खंभोद्यमो fk, तु खयोत्तमो r.

- a That is, Indra and Brhaspati. b That is, 49. 1-6 and 50. 10, 11.
- 6. That a hymn, however, is addressed to Brhaspati; the two next (beginning) 'That' (idam: iv. 51, 52) are addressed to Usas. In the triplet 'Surely that king'b (sa id rājā: iv. 50. 7-9) laudation of the function of the appointer of priests (purodhātuḥ) is expressed.

सूत्रं तु बाईस्यत्यम् hm¹b, सुराक्षं सू वाइस्यम् f, सुराक्षं सू वाइस्यम् k, वाईस्यत्यं तु तत्मुक्तम् r.—In most of the MSS. the syllable तद् has dropped out after तु, partly perhaps owing to a misunderstanding of the following ह्रम्; in the reading of R the words have been transposed to normalize the metre (cp. above, iv. 102).—परे m¹bfkr, परे ते.—परोधातुः br, परोधातु fk, परोधानु hd, परोधानुः m¹.—बार्वश्रंसा m¹r, कर्मश्रमा h.—The end of the varga is here marked by 9 in hbfk, not in m¹.

That is, RV. iv. 50.

b Cp. AB. viii. 24-26, especially 26. 2; also Sāyaṇa, introduction to RV. iv. 50. 7.

2. Deities of RV. iv. 53-58.

7. There are two hymns addressed to Savitr (beginning) 'That' (tat: iv. 53, 54); 'Who?' (kah: iv. 55) is addressed to the Allgods, while that which follows (viz.) 'The mighty' (mahī: iv. 56) is addressed to Heaven and Earth. But (in the hymn) 'Of the field' (kṣetrasya: iv. 57) the (first) three (stanzas) are addressed to the Lord of the Field, while the next stanza, 'Prosperously the steers' (śunam vāhāh: iv. 57. 4), has Suna as its god.

परं तु यत् A, परं यत् m¹, तत्परं च r, तदात्परं च b, चसुत्तरं च fk.—तिसः चेचपत्थाः br, तिसः चेचपत्थां fk, चेचपत्थां च hd m¹r³ (चे॰ r³): the reading of the Sarvānukramaņī तिसः चेचपत्थाः has decided me in favour of the reading adopted in the text (cp. above,

iii. 111). The त which has dropped out after तिस्रस् (making the pada one syllable short) I have restored from the reading तृचस्तु. — युनदेवी hm1r, युनदेव br2r5r7, युनं देव fk.— स्युत्तरा m1, व्युत्तरा fr2r5r7, विगुत्तरा k, पृगुत्तरा: b, ख़ृगुत्तमा r, खगुत्तमा hd.

8. Śuna here is Vāyu, Sīra is Sūrya: (for) they say that Śuna and Sīra are Vāyu and Sūrya. Yāska, however, considered Śunāsīra to be Indra'a, (and) Śākapūṇi thinks those two (Śuna and Sīra) to be Sūrya and Indra b.

यास्त रन्द्रं तु hmlr, रन्द्रं यास्तालु bfs. सूर्येन्द्री ती hr, सूर्येन्द्री तु s, रन्द्रासूर्यी b, रंद्रासूर्यो k.

- his view, in Nirukta ix. 40, agrees not with this, but with the explanation given in 8a: sunāsīrau: suno vāyuḥ (su ety antarikṣe), sīra ādityaḥ saraṇāt. Yāska does not quote Sākapūṇi's view.

 b This śloka is quoted by Ṣaḍguruśiṣya on RV. iv. 57.
- 9. Now these two, Suna and Sīra, are praised in the fifth (stanza: iv. 57. 5), while there are two (6, 7), the sixth and the seventh (stanzas), to Sītā. The verse $(p\bar{a}da)$ 'Prosperously our shares' (sunam nah phālāh: iv. 57. 8a) praises agriculture; 'Prosperously the ploughers' (sunam $k\bar{n}a\bar{s}ah$: iv. 57. 8b), men who live by agriculture.

दे तु सीताये षष्टी A, दी तु सीताये षष्टी m1, सीताये षष्टी खष bfkr (भ्री° b, भ्रि° f, सि° k).

10. Parjanya is here praised in the third verse (iv. 57. 8°), while the seer pronounced the last (verse) with a desire of wealth (iv. 57. 8^d). Or (it may be said) the whole hymn praises agriculture. 'From the ocean' (samudrāt: iv. 58) belongs to the Middle Agni.

सुतः पादे उत्र पर्जन्यस् Am¹, शुनं पादे पर्जन्यं bfkr.— ॰ यं त्यस्त्वृषिर् m¹, ॰ यं त्यस्त्वृषिर् hd, श्रन्त्यस्त्वृषिर् r¹r⁴r⁶, तीवृषिः bfr, तीवृषिः k.— धनकामो hm¹r³, धर्मकामो r¹r⁴r⁶, क्रषिकामो bfkr.— क्रषि वा hrbfk, क्रषिवद r¹r⁴r⁶.

11. As mentioned in a Brāhmaṇa it is indicated as addressed either to the Sun (āditya) or to Agni; for it appears as an Ājyahymn^a; or some speak of it as (in) praise of Waters or (in) praise of Ghee, (or) as addressed to Cows, (or) to Sūrya^b.

आपेयम् fkr²r6r7, ह्यापेयं Am¹b.—वाष्याज्यसूत्तं m¹r¹r⁴r6, वाप्राज्यसूतं hdr3, यद्दा-ज्यसूतं r, यदायसूत्तं f, याज्यास्यसूतं b.—हि दृष्टं Am¹b, प्रदिष्टम् fkr²r5r7.—गव्यमेके 169] - y. 13 TRANSLATION AND NOTES [-RV. v. 1

सीर्यमेतद्दिन्त Λm^1 , गवां सुतिं वा सूक्तमेतद्दिन्त r, गवां सुति वा सूक्तमेतद्दन्ति f, गवां रक्तित वा सूक्तमेतद्दिन्त k, गवां सुतिं च गवा सूक्तमतद्दिन्त b.—The end of the varga is here marked by 2 in hm^1bfk .

a RV. iv. 58 in AB. v. 16. 6 is stated to be the Ajya Sastra of the seventh day: samudrād ūrmir . . . iti saptamasyāhna ājyam bhavati. (The reading of hdr³ alludes to AB. v. 16. 1: yad vā āiti ca praiti ca tat saptamasyāhno rūpam.)

b Cp. Sarvānukramaņī: samudrād . . āgneyam . . sauryam vāpam vā gavyam vā ghṛtastutir vā.

Mandala v.

- 3. Deities of RV. v. 1-28. Story of Tryaruna and Vrsa Jana.
- 12. The Atris having dispelled the eclipse of the sun decreed (dṛṣṭam) by Svarbhānu, praised Agni with the twenty-seven hymns 'He has awoke' (abodhi: v. 1-28) a.

स्तर्भानुदृष्टं hm1rbfk, स्तर्भानुदिष्ट॰ r2r5r7.—•स्वापहत्व hm1, •स प्रपहत्व r, •सा-पाचन्ये b, •स्वापचन्ये r2r5r7, •स्वाचन्य k •स्वापाचन्ये f.

- ^a That is, including 28, because the Aprī hymn, v. 5, is left out of account; cp. note ^a on iv. 16.
- 13. Traivṛṣṇa (Tryaruṇa), Trasadasyu, Aśvamedha, Rṇamcaya may be observed as objects of praise in various passages in the (hymns of the) Atrisa.

च सन्तर्भध m¹r, चान्त्रभध hd.—स्रगंचय: hdm¹, also in bfkr²r⁵ (where this sloka comes later), इति चय: r.—परीच्या: hdr, परीचा m¹f.—This sloka is omitted here by B(bfkr²r⁵), but occurs after 28 in the following form:

वैवृष्णस्य ष्यो राजावाश्वमेध ऋणंचयः। सूयमानाः परीच्याः सुरविष्वेते क्वचित्क्वचित्॥

m¹ (also r) has this sloka, both here with the reading of A, and afterwards with that of B, viz.:

नैवृष्णस्त्रक्षो राजा अक्षमेध ऋणंचयः। सूर्यमानाः प्रतीच्या खुर्रिच्वेव क्रचित्क्रचित्॥

a The general remark made in this sloka serves as an introduction to the story of Tryaruna. I do not agree with Sieg, Sagenstoffe, p. 74, note 2, in thinking this sloka more appropriate after 28, nor in reading द्ति चयः instead of ऋगंचयः. In my text, however, the third varga in this way has six slokas and the sixth only four, instead of both having five.

II.

14. King a Tryaruna, son of Trivrsna, of the race of Ikṣvāku, was riding in his chariot, and his domestic priest, Vṛśa, the son of Jana, took the horses' reins.

ऐस्वाकुस् Am¹n(gh), ऐस्वाकस् fkrn(abem), ऐस्वा b. — संजया॰ MSS., स जया॰ n.—वृशो hrb, दृशो fkr².

- This story (14-23) is quoted in the Nītimañjarī on RV. v. 2. 9. It is also given by Sāyaṇa on RV. v. 5. 1, in two metrical forms, as derived from the Sātyāyana and the Tāṇḍya Brāhmaṇa. The whole story is examined by Sieg, Sagenstoffe, pp. 64-76. Cp. Hillebrandt, ZDMG. xxxiii, pp. 248 ff.; Geldner, Festgruss an Roth, p. 192; Oldenberg, SBE. xlvi, pp. 366 ff.; Ludwig, Rg-veda, iv, p. 324.
- 15. The chariot, as it went along, cut off the head of a Brahman boy, and the king said to his domestic priest, 'You are guilty.'

चैव hm1r, चैनं bfkn.—राचैनं A, राजा तं B.

16. He (Vṛśa) having had revealed to him Atharvan spells and having (with them) brought the boy back to life, left the king in anger and betook himself to another country.

श्चिमं A, सुतं bin, सुतं k.— खन्बदेशं hm1fkn, अन्व देशं br.

17. In consequence of the departure of the seer, the heat of his (the king's) fire also disappeared, for none of the oblations cast on the fire were (any longer) cooked.

ननाशास्त्र $hm^1r^3fkr^2r^5r^7n(ab)$, ननाशास्त्र b, ननाशास्त्र r, ननाशास्त्र n(c). — स्त्रीः Ab, स्रशे fk, गुरोः r^5r^7n . — प्रास्तानि $hm^1rbfkr^2r^5$, प्राप्तानि $r^1r^4r^6$. — ह्यानि hm^1r , पचानि $r^1r^4r^6$, श्रक्यानि fkr^2 , नाक्यानि b, चाज्यानि r^5n . — ह्यपच्यत $hdr^1r^4r^6$, द्यपच्यनि m^1 , स्थपच्यन्त b, स्थवहंते fkr^2 , जीर्थन्ते r^5n . — The end of the varga is here marked by a in a in

4. Story of Tryaruna (continued).

18. Hence the king distressed went to Vṛśa Jāna, propitiated and brought him back, and again made him his domestic priest.

सो hbfkn, wanting in r.—तम् hm¹r³r⁵r¹n, जम् b, तं(?)f, नास् k, च r.—आनीला hm¹r, आनीय bfkn.—वृग्रं जानं hdr, दृग्रं जानं m¹, दृग्रं यातं fkn, दृग्रं यानं b: the Sarvānukramaņī and the Tāṇḍya Brāhmaṇa have the form वृग्रो जानः (see Max Müller, RV.² vol. ii, p. 35, near bottom). Mitra, however, has the marvellous note: सवृषं यान-सिसेन पाठो सवितुसईसि (sic).

171] - V. 23 TRANSLATION AND NOTES [-RV. v. 2

19. Vrša being propitiated sought for the heat a of the fire in the king's house, and he found a Pišācī as a wife of the king.

ख प्रसन्नो br, प्रसन्नो स hd, प्रसन्नो (no स) m¹, खप्रसन्नो n, स मत्तो f, स मतो k.— .न्वेड्डरम् m¹, न्वेड्डरम् hdr, न्विड्न्हरम् b, न्विड्न्डरम् fk.—पिग्राचीं तां r³br⁵r⁷, पिश्राचीन्तां f, पिश्राचीं च r, पिश्राची लं hd, पिश्राचिलं m¹.

- a I take this word (haram) for the neuter word haras, 'heat,' irregularly used as a masculine. Sieg, p. 68, regards it as another word (hara, masc.), meaning 'robber' (Räuber). This does not seem likely, especially as haras again occurs (in 21) in the sense of 'heat.'
- 20. Having seated himself with her upon the cushion on a stool, he addressed her with the stanza, 'Whom do you here?' (kam etam tvam: v. 2. 2).

निषयः hm¹r, निषसेः b, निचासः f, निवासः kn.—आसंवां hm¹bn(ab), आसवां f, आसं वां rn(c), आसावं k.—स्विति स्नृचा hm¹r, सं शुक्तस्त्रुचा b, सं शुक्तस्त्रुचा r⁵n, त्व युक्तस्त्रुचा k, त्व युक्तस्त्रुचा f.

21. Speaking of the heat (haras) in the form of a boy he addressed her (thus). And when he had uttered the (stanza) 'Far with light' (vi jyotiṣā: v. 2. 9) the fire suddenly flamed up,

इदः hm1rbfkn, नदः r1r4r6. - ब्रुवंस् r2n, ध्रुवंस् bfk, वृशस् hdr, दृशस् m1.

^a Sieg, Sagenstoffe, p. 70, note ¹, compares agni kumāra, giving references.

B 22. repelling (sahamāna) him who approached and illuminating what was (already) bright;

and it burned the Pisaci where she sat.

22^{ab} is in B only (bfkr²r⁵r²).—समायानं fr²r⁵r², समायातं bk.—प्रकाश्यन् r²r⁵r², प्रकाश्यत् b, प्रकाश्यान् fk.—तां स hdr, तां ख m¹, तां तु bkn, तं तु f.— यत्रीपिविदेश hbr, यत्र चीपरिवेश f, यत्र यत्र निवेश n(c), यत्र यत्र निवाश n(abm).— The end of the varga is here marked by 8 in bfk, not in hm¹

- 5. References to RV. v. 2. 2, 9 in other works. Deities of RV. v. 29-40.
- 23. This couplet a is mentioned (parāmṛṣṭa) in the Brāhmaṇa of the Bhāllavins:

B such is the Vedic passage (śruti) (quoted) in the work entitled Nidāna of the Sāmavedins b (chandoga).

माज्ञवित्राह्मणे b, माज्ञवित्राह्मणो r^5 , माज्ञाभित्राह्मणो fkr^2 , माञ्चवीत्राह्मणो hm^1r , बज्ञविद्राह्मणे n(c), बज्जविद्राह्मणे n(ab), मज्ञवित्राह्मणे n(b), माञ्चावीत्राह्मणे n(g).— 23^{cd} is found in B and m^1 only, being wanting in A.—इति श्रुतिः bfm^1r , इति खुतिः k, इयं खुतिः n.

That is, the two stanzas v. 2. 2 and 9. That is, the Nidāna book contains a quotation mentioning these stanzas from the Bhāllavi Brāhmana. If the Nidāna-sūtra is meant, the quotation in question cannot be traced in the published text: see Sieg,

Sagenstoffe, p. 65.

24. The mention (of them) is probably (bhaved eva) with reference to this hymn (as a whole); for exoteric (bāhya) formulas are to be found enjoined by the requirements (dṛṣṭa) of a ceremonial rule (vidhi).

भवेदेव hm¹r, भवेदेष b, भवेदेश fk.—व्योचया hm¹r, विवचया bfr²r⁵r⁷, विवक्ष्या k.—वाक्याच्येषां हि Am¹, वाच्या हि bfk, बाच्या भन्ता हि r(r²r⁵r⁷?): this looks as if two syllables had dropped out in B, and अन्ता had been supplied in some of the MSS. from the following line (ब्राह्मणे सन्ता).—विधिदृष्टिन Am¹, विधिश्रव्देश r, विविश्रव्देश bfk.—चोदिता Am¹k, चोदिता: bfr.

- a That is, a Brāhmaṇa sometimes applies mantras from a Veda other than its own, if the ritual necessitates their use. I am, however, very doubtful about the emendation bāhyāḥ, which may entirely vitiate the sense of the line.
- 25. Formulas (thus) appear in a Brāhmaṇa pointed out in a particular passage (ekadeśa): so the Āprī stanzas of Jamadagni a and the stanzas relating to the drops of ghee (stokīya) in the Aitareya.

एकदेशे hm¹r, एकदेश fk, एकदेशं b.—जासहग्यक्षणाप्यस् m¹, जासहग्यक्षणीवाज्यः $r^1r^4r^6$, जासहग्यक्षणेप्य b, जासहग्यो यथाप्रियः r, जासहग्यो यथाप्रीयः r^3 , जासहग्यो यथाप्रीयः r^3 , जासहग्यो यथाप्रीयः r^3 , जासहग्यो यथाप्रीयः r^3 , जासहग्यो

- That is, RV. x. 110, quoted in TB. iii. 6. 3¹ as well as in VS. xxix. 25; cp. above, ii. 156, and below, viii. 37.

 b RV. i. 75 and iii. 21, quoted in TB. iii. 6. 7¹ as well as in AB. ii. 12. 3, 6 (cp. commentary, Aufrecht, p. 258).
- 26. Now the fifth hymn here is (made up of) the \bar{A} prī stanzas 'To the well-kindled' (susamiddhāya: v. 5. 1). The stanza 'Thereon' (edam: v. 26. 9) is optionally $(v\bar{a})^a$ addressed to the All-gods, and the last (stanza) in the last hymn but one b (v. 27. 6) is addressed to Indra-Agni.

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ऋप्रियः fkr, ऋप्रियः b, ऋप्रयः hdm¹, ऋप्रयः r¹r³r⁴r⁶.—अन तु hm¹r, ऋनिषु B.— एड्स् Af, रोड्स् kr², पदस् b, एतद् r.—वा अन्था r, वांत्या hfb, वांत्या k.

- ^a The Sarvānukramaņī has antyā lingoktadevatā, but the commentator Jagannātha explains: antyā vaiśvadevī vā. ^b Cp. above, v. 12.
- 27. There are twelve hymns addressed to Indra (beginning) 'Three' $(tr\bar{\imath}: v. 29-40)$; but here Usanā is praised with the verse $(p\bar{a}da)$ 'Usanā' $(usan\bar{a}: v. 29. 9^a)$ and also with that (which begins) 'When together to you two' $(sam\ ha\ yad\ v\bar{a}m: v. 31. 8^d)$.

ऐन्ह्राणि दाद्भ चीलु॰ m¹, त्रीणीलु॰ hdr, त्रान्यु॰ b, त्रीद्राद्वाद्भं सूत्रालु॰ f, दाद्भा-न्यादीन्यु॰ r⁵ r¹.—लच Am¹ r², यन bfkr.—उभ्नेति तु hm¹r, उभ्नेति च bfk.—पादेन सं ह बद्दामनेन च A, पादो यः सं ह यदां पर्स यः B (पर्स्त्रयः r⁵ r²).—The end of the varga is here marked by 4 in bfk, not in hdm¹.

6. Atri's praise of gifts.

- 28. And in the (stanza) 'O Indra and Kutsa (indrākutsā: 5. 31. 9) Indra is praised with Kutsa; and in the five stanzas 'When thee, O Sūrya' (yat tvā sūrya: v. 40. 5-9) the feat of the Atris is celebrated a.
- ^a After this B (bfkr²r⁵) and m¹ add the sloka which in A forms an introduction to the story of Tryaruna (see note on v. 13).
- B 29. In a the (hymn) addressed to Agni, 'With a wagon' (anasvantā: v. 27), the seer Atri himself, pleased with his gifts, proclaimed these (kings) as royal seers, so say some (authorities).

खयम् bfkr, ॰स्वयम् m1. - राजयीन् br, राजन्यान् m1, राजसान् fk.

- The following seven and a half slokas (29-36^{ab}) are not found in A.

 Referring to the four kings mentioned in v. 13, which in B immediately precedes the present sloka. Rnamcaya, however, does not appear in this hymn (cp. below, 33).

 This must mean that Atri merely introduces the subject of their gifts to him, but that the three kings are the seers of the hymn as a whole, according to the view of some authorities. According to the main statement of the Sarvānukramanī the three kings are the seers of the hymn; and according to the Ārṣānukramanī, v. 13, 14, Tryaruna and Trasadasyu are the seers of v. 27. 1-3, and Aśvamedha of 4-6.
- B 30. There also appears (here) a prayer to Agnia on their behalf (ebhyah) in consequence of (their) request (adhyeşanāt)b. Ten thousand, three hundred and twenty kinec,

त्राभीरधेवणाचित्यो r, त्राभीरवणाचित्यो b, ज्याभर्वणाचित्यो fk, त्राभ्वणाचित्यो m1.— स्राधं br, पिं m1k.—विंभति b, विंभतिः m1rfk.

B 31. (and) a golden wagon with two oxen a, king Tryaruna gave to Atri. And Asvamedha (gave) a hundred oxen, Trasadasyu much wealth.

सीवर्ण fm¹, श्रीवर्ण k, सीपर्ण b.— जृपो उच्चे r, तृपोत्तर्ध b, जृपोत्तर्भ fk, जृपोत्तरः m¹.— अश्वमेधः m¹, अश्वमेध fkr, अश्वमेध b.— चोच्णां m¹, चोच्णां fb, चोचां k, चोष्ट्रांस् r (RV. v. 27. 5 श्रतस . . उच्णः).— The end of the varga is here marked by & in bfk, not in m¹, nor of course in hd.

a Cp. RV. v. 27. I: anasvantā . . gāvā.

7. Enamcaya's gifts to Babhru. Deities of RV. v. 41-51.

B 32. Others say that he (Atri) addressed this hymn to the kings, for one cannot give to oneself a, (and) the seer received (the gifts) from (each) king.

वमाष r, वसास m¹, वसास bfk.— श्रात्मा हि नात्मने bm¹, श्रात्मा हि नात्मने k, श्रात्मा हितात्मने r.—सग्रहीतृपतेर्श्विः r, श्रग्रहात्नृषितो दृषिः m¹, श्रग्रहात्नृषित श्राप्तः f, सग्रहानृषतेर्श्ववः b.

a This alternative view, that Atri is the seer of the whole hymn, is stated on the same ground by both the Sarvānukramaṇī (nātmātmane dadyād iti sarvāsv atrim kecit) and in the Ārṣānukramaṇī (v. 14, 15): 'or Atri Bhauma alone is here the seer; for in the act of giving (read dānakriyāyām) one and the same person cannot be proclaimed (na śasyate) as both giver and receiver.' Cp. Sadgurusisya, p. 115.

B 33. Rnamcaya chose the seer Babhru a, son of Atri, to officiate as priest at a Soma sacrifice in which a thousand sacrificial fees were bestowed. So he (Babhru) sacrificed for him (Rnamcaya)b.

खंदेः सुतमृषि वसुम् rn, गौरीवीतिमृषि भ्रात्त्यम् m1, गौरीवीतिमृषि भ्रत्यम् b, गौरीविनिमृषि भ्रत्याम् f.—सोऽप्ययाजयत् rn, सोऽप्यवायत bfkm1.

a Gaurīvīti (the reading of bfm¹) cannot be right, as he is the seer of v. 29, while the hymn in question is v. 30 (see 36), in which Rnamcaya and Babhru are mentioned together (v. 30. 14); cp. Sarvānukramaņī on v. 30: babhrur: rnamcayo 'py atra rājā stutah.

b 33-36ab are quoted in the Nītimañjarī on RV. v. 30. 15.

175] —y 37 TRANSLATION AND NOTES [-RV. v. 41

B 34. And the king of the Rusamas a (rausama) gave him four thousand four hundred (cows) b and a golden caldron c (mahāvīra).

हदी च रीम्रसो n, हदी न रीम्रनी fk, हदै रागो रीम्रनी b, हदी तदीम्रनी r, ददी तहाम्रनी m¹ (cp. note *).

a Cp. RV. v. 30. 14: rnamcaye rājani rušamānām. b Cp. RV. v. 30. 12: gavām catvāri dadatah sahasrā rnamcayasya. cp. RV. v. 30. 15: gharmah . . taptah pravije . . ayasmayah.

B 35, 36. And he received golden caldrons a for the Pravargya rites. And having received (them), the seer as he went along was questioned on the way by the Middle Agni as well as by Indra b; and he related (all) this with the four (stanzas) 'This good' (bhadram: v. 30. 12-15)°.

The next eleven^d (hymns) after this (beginning) 'Who pray of you two?' (ko nu vām: v. 41-51) are addressed to the All-gods.

प्रविश्व m¹n, प्रवर्षेषु b, प्रवर्षेषु fkr.—प्रतिगृह्य ऋषिर् m¹nr, प्रतिगृह्यमृषिर् b, प्रतिगृह्य स्विर् fk.—36. तत् fbm¹r, यत् kn.—°देवांच एका॰ r, °देवांच एका॰ b, °देवांच्य का॰ hr¹ — पराख्यतः hm¹r, पराणि तु bfkr⁵r⁷. — The end of the varga is here marked by © in dbf, not in m¹k. In A the varga would have only one line.

* Mahāvīra, otherwise gharma, is a kettle for heating milk at the Pravargya or introductory ceremony of the Soma sacrifice.

* This is to explain how Agni is addressed in stanzas 12, 13, 15 of RV. v. 30, which is a hymn addressed to Indra.

* That the preceding passage (29-36^{ab}) belonged to the original text of the BD. is, in the first place, supported by the fact that it must have been known to the author of the Sarvānu-kramanī; for the remark nātmātmane dadyāt is clearly borrowed from 32^a (ātmā hi nātmane dadyāt) while the words sarvāsv atrim kecana are probably due to 32^{ab} (rājāah prati ca tat sūktam babhāṣa iti kecana). In the second place, the four vargas 6-9 have, in hd, only six ślokas (instead of the normal number, twenty), and yet the end of the ninth varga is indicated in the same place (after 45^d) and with the same figure in hd as in b.

* Cp. Sarvānukramanī: vaišvadevam vai tad (vai=5, tad=6).

8. Detailed account of RV. 41-43.

37. (Then come) ten (hymns) addressed to the Maruts a (beginning) 'Forth' (pra: v. 52-61). Ilā, however, is praised in the stanza 'To' (abhi: v. 41. 19).

In the third stanza 'Up' (ut: v. 42. 3) Savitr (is praised), Saunaka said.

प्रेति इसामीत्यृचि तु सुता r, प्रेतिकामीत्यृचि तु सुता m1, प्रेतीकाभीत्यृचि तु संस्तृता hd, प्रतीहामीत्यूचि तु संसुता r3, प्रतीत्वामि न ऋचा सुता br2r5r7, प्रतीसामि न ऋसुता f.—37° in Bm1 only.— उदिल्विच तृतीयायां m1, द्वितीययान्यया स्तुतः r, द्वितीयायां सविता शीनको त्रवीत् is the whole line in f, and द्वितीयायां शीनकोऽत्रवीत् in b.

- a Cp. Sarvānukramaņī on v. 52: mārutam ha tat (ha=4, tat=6).
- 38. The triplet 'Invoke' (upa: v. 42. 7-9) is addressed to Brhaspati; the next stanza (v. 42. 10) is addressed to the Maruts; 'Praise him' (tam u stuhi: v. 42. 11) is addressed to Rudra. But in the stanza 'Forth the fair praise' (pra sustutih: v. 42. 14),

hm¹bfk have no यो (the pratīka of v. 42. 10), which makes the first pada one syllable short: I conjecture that तु has dropped out before तुची. The reading of R, उपति वाईसायजुची यो, makes the first pada end in the middle of तुची. - रोही तु A, रौद्री खात् fkr, रौस्यात् b.

- B 39. the deity is variously stated by Saunaka and other teachers. Śākapūņi (considered) Iļaspati, Gālava Parjanya-Agni,
- 39^{ab} is found in bfkm¹ only: there is no reference to it in R (though some of his. MSS. must have it).—• (ता m1k, • रिता: bf.— इळस्पति: hd, इसस्पति: r, इसस्पति m1, इलस्पनि fk, इलस्य b.
- 40. Yāskas thought Pūṣan, Saunaka Indra to be praised, Bhāguri Vaiśvānara. 'This' (eṣaḥ: v. 42. 15) is addressed to the Maruts; 'Together' (sam: v. 42. 18) is addressed to the Asvins b.

मार्त्येषं समाश्विनी Am1 bfk, मार्त्योषसमाश्विनम् r.

- a RV. v. 42. 14 is not commented on in the extant text of the Nirukta. b The Sarvānukramaņī gives no details about RV. v. 42 except on stanza II: ekādašī raudrī.
- 41. 'Adhvaryus' (ādhvaryavah: v. 43. 3) is addressed to Vāyu; 'The ten' (daśa: v. 43. 4) is addressed to Soma, while that which follows (v. 43. 5) is addressed to Indra. B The following (6) 'They deck' (añjanti: 7) (praise respectively)

Agni (and) the Kettle (gharma), and the stanza 'Hither' (acha: 8)

praises the Asvins.

177] -Ly. 44 TRANSLATION AND NOTES [-RV. v. 44

ऐन्ह्री परा तु था hm¹r, ऐन्द्र्यमेखाविति r⁵r⁷, ऐन्द्रुगेसावि ते b, ऐसुखे सावि ते f, ऐसुखे सावि ते f, ऐसुखे सावि ते k (खसावि ते is the pratika of v. 43. 5).— घम m¹b, धमें fkr.—परा-ज्ञिन r, पराजन्य bfk, पराजंति m¹.—41^{ed} in Bm¹ only.—The end of the varga is here marked by द in bfk, not in hdm¹.

9. Deities of RV. v. 43 (continued), 44, 45.

B 42. 'Forth' (pra: v. 43. 9) (praises) Vāyu and Pūṣan. In the first hemistich (of) 'Hither' (ā: v. 43. 10^{ab}) Agni is here mentioned, and in the second (10^{ad}) the celestials (divaukasah) are praised.

प्रति वां r, प्रति वा b, प्रेत वा fk, प्र तब्बसः m¹.—पूषणं चोर्जनें b, पूषणं वोर्जनें f, चोर्जनों k, पूषणं वार्जनें m¹, पूषणं या चेत्वर्जनें r.—खुता एति r, खुताविति bfk, खुवा-विति m¹.—This śloka is found in Bm¹ only.

- This probably means the All-gods (cp. iv. 62): the expression in the text of RV. v. 43. 10 is visve marutale.
- 43. 'Hither' (ā: v. 43. 11) praises the Middle Vāc, then another (12), Brhaspatia,
- B 'The higher one' (jyāyāmsam: v. 44. 8) praises the Sun (āditya). Vāyu is here spoken of (in) 'Forth to you' (pra vah: v. 44. 4).

43ab in m1 follows 45ab.

- a The Sarvānukramaņī gives no details for v. 43.
- B 44. 'Him as of old' (tam pratnathā: v. 44. 1)a is addressed either to Soma (or) the Gods, or Indra, (or belongs) to Prajāpati. Kauṣītaki himselfb has spoken of this (hymn) as one in which the All-gods are indirectly addressed (parokṣa).

सीमी वा देखेब्द्री वा r, सीमी वांदेखेंद्री वा fk (बा k), सोमी वा देखेंद्री वा b, सीमी वां खेंद्री वा m1.—प्रजापति: bfkr, प्रजायते m1.—सीबीतिक: br, सोबीतिक: fk.

There is no statement about this stanza in the Sarvānukramaņī.

That is, Kauṣītaki Brāhmaṇa xxiv. 9, where it is stated that three hymns, RV. i. 122; v. 44; i. 121, which are indirectly addressed to the All-gods (and, not having any deity specified, belong to Prajāpati) are inserted in place of others: prājāpatyāny aniruktāni parokṣa-vaiśvadevāny avadhīyante,

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RV. v. 47-]

BRHADDEVATA V. 45

B 45. Among these it is spoken of as the third a: after it comes the (hymn) 'I invoke the gods' (devān huve: x. 66) b.

In the couplet 'The Spouses of the Gods' (devānām patnīh:

v. 47. 7, 8), the spouses of the gods are praised.

इदं परम r, इदं पुरम् bfk, इदं पुरा m1.-- रिति तु hm1r, रिति च bfk.-The end of the varga is here marked by Q in hbf, not in m1k.

That is, I suppose, according to its position in the RV.: it is second in the order b That is, Kausīin which the Brahmana enumerates them (see above, 44, note a). taki afterwards (in xxiv. 9) enumerates three hymns which are directly (pratyakṣam) addressed to the All-gods, viz. RV. x. 65; x. 66; x. 36: x. 66 corresponding to v. 44.

10. Deities of RV. v. 51-60.

46. And with three a of the four b (beginning) 'This' (ayam: v. 51. 4-7) Indra-Vāyu are praised, while 'O Vāyu, come' (vāyav ā yāhi: v. 51. 5)° (praises) Vāyu (only)d. With the stanza 'The car' (ratham: v. 56.8) is here praised Rodasī, whose (husbands) the Maruts-she being the spouse of the Rudras e-are praised (in the whole hymn) f.

नायवा याहि hdm1, वायवृषोति b, वायवृद्धेति r, वायु वृष्णोति f, वायु वृष्णोति k.— तृचा fk, त्यूचा h, द्र्यूचा r, लूचि m1, तृचं hd.—यस्था br, यस्था fkd, यस्थात् hm1.—Instead of this tristubh r1r4r6 have a sloka, which m1 has in addition to it:

अयं चतुर्णामिति च द्द्रवायू विभि: खुतौ। वायवा याहि [वै] वायुं रथं न्विति तु रोद्सी ॥

¹ •युस् m¹, •यु r¹r⁴r6. ² m¹, वायुर्द्वितीययान्त्रेका r¹r⁴r6. ³ र्षं खूचि m¹, र्षान्विति r1,4,6

b For catasmam. The iti should follow ayam, not caturnam. For tisrbhih. Here R has in connexion with his corrupt reading rkkā iti one of his marvellous references d The Sarvanukramani makes to the RV. (vii. 37. 4, where the word rkvā occurs). no statement about these stanzas. e Op. 47. f The Sarvānukramaņī has no statement about this stanza.

47. But in the (stanza) 'Hither, O Rudras' (ā rudrāsaḥ: v. 57. 1) the host of the Rudras is praised a. Now this is the name of the host of the Maruts: they are called Rudras.

•सेतन्नाम Abk, •सितं नोम f, •सितना m¹, •सिते नावा r.—स्नुताः A, सुत्ाः B.

a There is no reference to this stanza in the Sarvanukramanī.

179] — v. 50 TRANSLATION AND NOTES [-RV. v. 61

48. Now that Agni and this, (viz.) both the middle and the terrestrial Agnis, are praised with the Maruts in the (stanza) 'O Agni, with the Maruts' (agne marudbhih: v. 60.8)².

°ियरं m¹br⁵r³, °ियर्षं fk, °ियर्थं hd, °ियर्भी r.—चोभी ल° hdr, वोभाव° bf, चोआव° r⁵r³.—48° in the text follows the reading of Am¹; in B (also m¹) the line has the following form:

यदुत्तमे तृचे रर्धर्च रेकि रिपं संसुती हुने (b, हुने m1fkr)।

- a Or according to the reading of B: 'In the triplet "Whether in the highest" (yad uttame: v. 60. 6-8), and in "I praise Agni" (ile 'gnim: v. 60. 1) in a hemistich (in each of these four stanzas), being (thus) addressed in (altogether) two stanzas' (dvyce: i.e. r^{ab} , 6^{cd} , 7^{ab} , 8^{ab} , Agni being mentioned in these four hemistichs; but Vaiśvānara is also mentioned in 8^{d} , so that this statement would not be quite correct). The Sarvānukramanī has: $\bar{a}gneyam$ ca $v\bar{a}$, i.e. the Maruts, or the Maruts and Agni.
- B 49. Vāc (may be) middle, all female goddesses (striyah) (may be middle), and every male (deity may be) middle, as well as all groups (gana), (such as) the Maruts, respectively according to their different qualities.

अध्यसा m¹r, साध्यसा b, सध्ये सा fk.—This sloka is not found in A, but in Bm¹ only.—The end of the varga is here marked by 90 in bfk, not in hd; in m¹ it is marked after अध्यसी (48^b), after which that MS. adds the B form of 48^{cd}.

^a This general remark is evidently suggested by the preceding sloka where the middle Agni, as specially connected with the Maruts, is distinguished from the terrestrial Agni.

11. Story of Śyāvāśva.

50. There was a royal seer famous by the name of Rathavīti Dārbhya. That king being about to sacrifice went to Atri and propitiated him a.

हाश्यों all MSS. and n, दाक्थ: Sarvānukramaņī, Sadgurusisya, n(gh); cp. Max Müller, RV.2 vol. ii, p. 45.—श्रुत: hm¹rns, श्रुति: bfkr⁵r²n(gh).—राजाविम् hds, राजविम् m¹, राजविम् n, राजविंद् br, राजविंद् fk.

This story is quoted in the Nītimanjarī on RV. v. 61. 17, and by Ṣadguruśisya on RV. v. 61, with the omission of occasional ślokas, from here to the end (50-79). Sāyaṇa, introduction to RV. v. 61, tells the story in another metrical form. Sieg, Sagenstoffe, pp. 50-64, treats of the story as a whole; he also states the relation of its various forms, p. 51, note ³.

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51. And making known his identity and the object he had in view, as he stood with folded hands, he chose the seer Arcanānas, the son of Atria, to officiate as (his) priest.

कार्यमधे hm1rns, कार्यवनं bfkr5r7.— वि: खितः fkr, वि खितः hm1bs.

a Sayana on RV. v. 61 speaks of him as atri-kula-nandana.

52. He, accompanied by his son, went to the king for the performance of the sacrifice. Now the son of Arcanānas, Atri's son, was Śyāvāśva,

श्वगक्त hm¹frs, श्वगक्तं bkn.—श्वावाखञ्चा° hm¹r, श्वावाखञ्चा° f, श्वावाखञ्च e, श्वावाखञ्चा° n.—52°d is omitted in br¹r⁴r6.

53. who had been gladly taught by his father all the Vedas with their members (anga) and subordinate members (upānga). Then Arcanānas having gone with his son, performed the sacrifice for the king.

This sloke is omitted in b and r1r4r6.

RV. v. 61]

54. And as the sacrifice was in progress, he saw the illustrious daughter of the king. The thought occurred to him that the princess might become his daughter-in-law.

यचे च hdm1rbfkn, यचे (च Sadgurusisya (one MS. यही च).

55. Then the heart of Syāvāsva too became fixed on her; and so he said to the institutor of the sacrifice: 'Ally yourself with me, O king.'

of the varga is here marked by 99 in b, not in hdm¹fk. It is marked by 99 in h (not in d) after 71241 (59^b), and after 58 in f.

12. Story of Syavasve (continued).

B 56. The king wishing to give his daughter to Śyāvāśva, said to his royal consort: 'What is your opinion? I (desire to) give the girl to Śyāvāśva.

181] - y 59 TRANSLATION AND NOTES [RV. v. 61

ते जातमहं Şadgurusisya, n (and, I believe, m¹, but I have not specially noted the reading of that MS.), त सहसहं fk, ते पुरीसहं r.—56-58 (three and a half élokas) are wanting not only in A but in b. That they were an addition to the original text of the BD. is also indicated by their general character, by their being unnecessary to the narrative, and by the fact that without them the varga would have the normal length of five slokas. But that they were a comparatively old addition is proved by Sadgurusisya having them.

B 57. For a son of Atria would be no contemptible (adurbala) son-in-law for us.' She on her part said to the king: 'I have been born in a family of royal seers;

खनियुची m1fkrs, खनिपीची n.

- a Strictly speaking, a grandson of Atri, according to the correction of the Nitimanjari MSS.

 b As the MSS. do not use the avagraha, durbalo is ambiguous in form, but the context shows that it stands for adurbalo.
- B 58. one who is not a seer should not be our son-in-law; this (youth) has not seen formulas. Let the girl be given to a seer: she would thus become a mother $(amb\bar{a})^a$ of the Veda; for a (certain) seer b regards one who sees formulas as a father of the Veda c.'
- नी तु m¹n ş, नी हि fkr.—चेदखां वा m¹rn, all MSS. of Ṣaḍguruśiṣya but two (which have देवखां वा), न्वेदखां वा f, वेदखां वा k.—तथा m¹fkrn, three MSS. of Ṣaḍguruśiṣya, थथा four MSS. of Ṣaḍguruśiṣya.—ऋषिर् इ, ऋषि fkm¹, ऋषिं rn.
- This emendation, which I made in Ṣadguruśisya (in 1886), still appears to me the only possible one.

 b Vasukarņa; cp. my explanatory note on Ṣadguruśisya, § 1. 3, p. 177. Sieg, p. 52, note 2, would read rɨsim mantradrɨam, but the two words in agreement would be tautological.

 c Cp. Ṣadguruśisya, p. 58, note 11.
- 59. The king, after conferring with his wife, refused him (saying), 'No one is worthy to be (our) son-in-law who is not a seer.'

प्रत्याचिष्टे स hm¹r, प्रावीचत्तथा r²r⁵r⁷, प्रावीचलय f, प्रावीचतय k, प्र^{*} चन च b; the whole line in Ṣaḍguruśiṣya runs: इति तद्दचनं युद्धा प्रत्याचष्ट सुनिं नृप: 1.— नैस hm¹r³ṣ, नी न brn, नो न fk. 60. The seer, being rejected by him, returned, when the sacrifice was over; but the heart of Syāvāśva returned not from the girl.

वृत्ते यत्ते hrs, वृते यत्ते m1, यत्ते वृत्ते bikn.—बन्याया hdm1, बन्यायां bfkrns.—विव्यवर्तत m1rns, नैवं व्यवर्तत hd, ज द्या निवर्तते fkr2r5r7, न स स्मिन्नवर्त्तते b.

61. So these two returned; they both met B Śaśīyasī and Taranta and king Purumīļha.

तत्सी Am¹, ततसु ती bn, ततसु तो fk, ततः सुतो r²r⁵r⁷.— निवर्त्वामु r, विवर्त्वामु hd, निवर्तत Bn. The emendation निवर्तताम is based on the reading of B, on the necessity of a dual middle form, and the assumption that in A the second त dropped out, and that निवर्तामु॰ became corrupted to निवर्त्वामु, as a gerund seemed required for the construction, and आमु is often used thus (see index of words sub voce āśu). Then °मावेवा॰ became तावेताव॰, which is very pleonastic after तो तु; the causative for the simple gerund is also clearly wrong.— नुभावेवाभि॰ b, सभावेवाभि॰ n, सभावेवाभि fk, तावेतावभि॰ hdm¹r.—61^{ab} is altogether different in Ṣaḍguruśiṣya.—61^{cd} is found here in m¹bfkn; in A this line appears at 80^{cd}, where it is repeated in m¹.—61^{cd} is not in Ṣaḍguruśiṣya.

62. Now the two kings Taranta and Purumilha were seers, sons of Vidadaśva. These two kings themselves paid homage to the two seers.

वैद्रस्था rn, वैस्थ्रुषो fk, वैद्रज्ञत्युषो b, वैद्द्स्थिगो Am1: the Sarvānukramaņī has वैद्द्स्था; the form of the name in the RV. is वैद्द्स्थि, while वैद्द्श्थिन is not found elsewhere.— गृपती m1br, गृपति: hr1r4r6k, गृपति f.

63. And the king (Taranta) showed the seer's son to his royal consort; and with Taranta's approval she gave manifold wealth,

तं नृप: hm¹r, वे नृप: bfkr²r⁵n.— तर्नानुस्ता चैव Am¹ (°वं hd), तर्नानुस्तिनेव bfk.—प्रादाद m¹fkrns, खदाद hd, खादाद b.—The end of the varga is here marked by 92 in bfk, not in hdm¹.

13. Story of Syāvāsva (continued).

64. goats and sheep, cows and horses, to Śyāvāśva, did Śaśīyasī. B Father and son, (thus) honoured by the institutors of the sacrifice, went to their hermitage to Atri.

183] Ly. 71 TRANSLATION AND NOTES [RV. v. 61

B 65. And they saluted Atri, the great seer, of brilliant splendour. (But) Śyāvāśva thought: 'Because I have not seen (any) formula,

B 66. I have, alas! not obtained the maiden beautiful in all her limbs. Could I but become a seer of formulas, my joy would be great.'

॰वानहं m¹fk, ॰वानिमां r, ॰वांसु तां Ṣaḍguruśiṣya.—अध्यहं r, Ṣaḍguruśiṣya, अधाहं m¹, अध हे fk.

B 67. To him as he thus reflected in the forest the host of the Maruts appeared.

He saw standing at his (ātmanaḥ) side, quite (iva) similar in form तुल्लक्षाणिवात्मनः Am¹bfkr², तुल्लक्षान्महात्मनः rns.—64^{cd}-67^{ab} are not found in the Nītimañjarī.

68. and equal in age, the Maruts, with gold on their breasts. Seeing the gods similar in age, with the figures of men,

68ed is not found in Sadgurusisya.

69. Śyāvāśva, astonished, then asked the Maruts, 'Who are ye?' (ke stha: v. 61. 1). Then, however, he became aware that they were the divine Maruts, the sons of Rudra.

के छिति hd, केव्विति bfkr.—ख्द्रसूनूननुध्यत A, ख्द्रपुचाननुध्यत इ, ऋषिसानन्वनुध्यत br, ऋषित्वानन्वनुध्यत fk.

70. Having observed (this), he also praised them with the (stanzas) 'They that ride' (ya im vahante: v. 61. 11). For the seer considered it a great transgression on his part,

इत्यामिर्नुञ्चा र 1 r 3 r 4 r 6, इत्यामिर्नुष्वा hdm 1, इत्यादिमिर्नुञ्चा इ, इत्युग्निः घड्मिः bfrk.— तांसाथा hdr, तांसातः b, तांसुतः fk, तानृषिः इ.— श्रतिक्रमं r इ, श्रविक्रमं b, श्रतिक्रामं hdm¹fk.— तं मेने ऋषिर् इ, तं मेने ऋषिर् hd, तं मेने m¹ (I have not noted whether ऋषिर् or ऋषिर्), तमृषिमेने bfkr.

71. that, as soon as he had seen them, he did not praise them, and that he asked them, 'Who are ye?' Being praised and being delighted with their praise, the sons of Prini (the Maruts) as they went along,

यत fkr, यात r¹r⁴r⁶, यन hdm¹, यह s, य b.—यह hfkrs, यांश्व A.—69^{cd}, 70,71^{ab} omitted in n.—बुत्या तथा hbfk, बुत्यानया m¹r.—71^{cd} omitted in Ṣaḍguruśiṣya.—The end of the varga is here marked by 93 in m¹bfk, not in hd.

14. Story of Śyāyāśva (continued).

72. taking off the gold from their breasts, gave it to him. Nowa when the Maruts had gone thence, the illustrious Śyāvāśva

श्रवमुच्य ख्वबोग्यो hm¹r, ख्वबोग्यो श्वमुच्य s, आयुच्य ते ख्वाखेग्य: r⁵, प्रमुच्यत ख्वाखेग्यो fkr²n, प्रमुच्य सूकंवेग्यो b. The line in Ṣaḍguruśiṣya runs: ख्याख महतो एक्सान् ख्वबोग्यो श्वमुच्य ते.—तदा द्दु: hm¹r, द्रुख्या bkn, तदुख्या f.—सुमहा-प्रमा: nṣs, तु महायग्रा: hm¹r, सुमहातपा: B.—Ṣaḍguruśiṣya has an additional line after 72° d, and Ṣāyaṇa another after 72° d.

^a Sāyaṇa on RV. v. 61. 17 quotes 72^{cd}-79^{ab}.

73. went in thought to the daughter of Rathavīti. He only just (sadyaḥ) a seera, wishing to declare himself to Rathavīti,

स सव ऋषिर् hdrk, Şadgurusisya (w1), स सव कषिर् f, स संघ ऋषिर् b, स सत्यमृषिम् s, प्रादुर्भूतर्षिम् n.—प्रवच्यन् As, संदेच्यान् b, देचान् k, देचां (नथ॰) f, विवचू rs.

^a Sieg, p. 53, note ⁷, wishes to read rsim, but this is against the MS. evidence, and unnecessary.

74. commissioned Night on a message with the two (stanzas) 'This my song of praise' (etam me stomam: v. 61. 17, 18); and to her (Night) who did not see a Rathavīti, he discerning (him) with the eye of a seer,

°त्याभ्यां Anss, °त्युरभ्यां b, (खोम)भुरभ्यां f, (खोम)भुरभ्या k.—हीत्ये hm¹rns, दूर्त्ये r²r⁵s, देवीं b, दिवीं f, दिवी k.—न्ययोजयत् hm¹r, न्ययोजयत् bfk, न्यवेह्यत् nss.—तपस्यनं hm¹rs, सपस्रनं s, सपस्रनों br²r⁵, खपस्रंती fk.

⁹ Cp. Sieg, p. 53, note ⁹, and p. 57, line 2.

75. said, 'Here he dwells' (eṣa kṣeti: v. 61. 19) 'on a delightful ridge of the Himavat's. Urged by the goddess Night, after learning his instructions,

पृष्ठ bfk, पृष्ठ hm1r. — प्रचोद्तिः hrfkss, प्रवोद्तिः b, प्रयोद्तिः n.

Op. RV. v. 61. 19: eşa kşeti rathavītih . . . parvateşv apaéritah.

185] — 81 TRANSLATION AND NOTES [-RV. v. 72

76. the son of Darbha, taking the girl with him, approached Arcanānas, and after clasping his feet, standing bent forward with folded hands,

हार्थ hrfk, हार्थ b, हाल्ख s, हातुम ns.—खितः hdm¹r, खिला Bnss.—The end of the varga is here marked by 98 in bfk, not in hdm¹.

15. Story of Śyāvāśva (concluded).

77. he announced his name (saying), 'I am Rathavīti, son of Darbha: inasmuch as I refused you formerly when you desired an alliance with me,

संगतिस् hm¹rs, संयोगम् bfkns.— प्रत्याचि यत् s, प्रत्याचच यत् hd, प्रत्याचिस्य यत् m¹bfk, प्रत्याचचीय four Ṣaḍguruśiṣya MSS., प्रत्याचिचिपत् two Ṣaḍguruśiṣya MSS.

78. forgive me for that. I pay homage to you; and do not, adorable one, be wroth with me. You are the son of a seer, a seer yourself, you are, adorable one, the father of a seer.

मा च में hm¹rks, म वे से b, से सा खा ns.— कुध: Bss, कुछ: n, कुधा: hm¹r.— स्वयमृष्टि: hm¹rnss, स्वयं चिंदि: kr²r⁵r⁷, स्वयं चिंदि f, स्वयं विदि: b.— मगवतृषे: hm¹rs, सगवनृषे: fkn, सगवानृषे: bs.

79. Come, accept this (girl) as a daughter-in-law.' So said the king, and himself honouring him with water to wash his feet (pādya), with the water of hospitality (arghya) and with a mixture of honey (madhuparka) a,

खुषामिखेवम् hrs, खुषामिखेनम् ns, खुषा तेऽस्विति B.—पूत्रियला खयं hdm¹, पूत्रियलाथ तं bfkr, चार्चनाना खयं r¹r⁴r⁶.

- a 79°d appears in a modified form in Şadgurusisya: the better reading there is pādyārghyamadhuparkam (instead of pādyārghyam madhuparkam) because pādya and arghya are different honorific gifts; cp. AGS. i. 24. 7: viṣṭaraḥ, pādyam, arghyam, ācamanīyam, madhuparko, gauḥ.
- 80, 81. and giving him a hundred white (sukla) a steeds, he dismissed him to his home. And the seer, on his part, having praised Śaśīyasī, and Taranta, and king Purumīlha with the six (stanzas) 'May she gain' (sanat: v. 61. 5-10), departed to his abode.

Now the following eleven b (hymns beginning) 'With law' (rtena: v. 62-72) are addressed to Mitra-Varuna.

II. B

मुक्तम् hdrks, मुक्तम् b, मुन्ताम् f.— अनुजि hm¹r, खोऽनुजि b, खोऽनुजि k, सेऽनुजि f.—80^{ed} occurs as 61^{ed} in B. It seems not improbable that the line belonged to the original text in both places, because with it both varga 12 and varga 15 (cp. note on 56) would have the normal number of five ślokas, and in the present position it would, in keeping with the epic style of the passage, come in somewhat like a refrain at the end of the story.—The end of the varga is here marked by 94 in hbfkm¹.

Sieg, p. 54, note 5, wishes to read śułkam for śukłam, but there seems to me to be no necessity for the correction: śukła is quite appropriate as an attribute of horses (=Vedic śukra, which one MS. has); while there is no reason why a familiar word like śułka should have been changed to śukła.

b Cp. Sarvānukramaņī on RV. v. 62: maitrāvaruņam vai tat (vai=5, tat=6).

16. RV. v. 73-78. Story of Saptavadhri.

82. There are six (hymns) addressed to the Asvins (v. 73-78). There is (here) a mystic (upanisat) praise consisting of five a stanzas (v. 78. 5-9) with a view to childbirth.

गर्भार्थ hd, गर्भार्था fbkr.—पञ्चचीं hm1r8, पच्चर्च fr, पञ्चर्च bk.

^a Cp. Sarvānukramanī: antyāh pañca garbhasrāviny upaniṣat. Ṣaḍguruśiṣya, with reference to this, remarks (p. 122) that upaniṣat is used in the singular because the five stanzas are specified as an aggregate (pañcarcasamudāyopadiṣṭatvāt). According to Sāyaṇa the last three stanzas only (7-9) are garbhasrāviny upaniṣat. Aufrecht, in his abstract of the Sarvānukramanī, has '5-7': this should be corrected to '5-9.'

82^{cd}-84. There is a sacred tradition (śruti) that the seer after incurring seven failures (aparādhān) b was appointed c (again) by (king) Aśvamedha of the race of Bharata, his wedlock being childless. On the eighth failure, however, the king casting him, in a trough (made) of a tree (vṛkṣadroṇ̄)^d, into a chasm (ṛb̄sa)^c kept him down (in it) when he leapt up at night. (Then) the seer praised the Lords of Light (śubhaspatī) with the hymn 'Ye Aśvins' (aśvinau: v. 78).

82° त. सप्त छलापराधान्वे r¹r⁴r6, सप्तछलोऽपराधान्वे hdm²r³, सप्तछलोऽपराधे तु r, सप्तछलोऽपराधे तु r, सप्तछलोऽपराधे तु fk.—83. स्विषः छतो r, स्विषं छला hdm², स्विषे छला r³, स्विष्वतो fkr6r², स्विष्वताता b.—वे श्रुतिः hdr, जः श्रुतम् bfkr5r².— तमष्टमे A, ततोऽष्टमे r, ततो चमे b, तताश्मे f, तताश्म k.—84. स्ववीसे ना r⁴r6, स्वधीसे ह b, स्ववीति ह fk, स्वधीनी ह r5r², स्विषं से ह hr, स्विषं सेह d, स्वषं चेह m².—स्कर्म hm²rfk, स्वितं b, रार्वो (रार्वो) r²r⁴r6.—स्वधारयत् bfkr, स्वधावयत् A.

187] - v. 87 TRANSLATION AND NOTES [-RV. v. 78

That is, Saptavadhri, the seer of RV. v. 78. This being an explanation of the seer's name, Sapta-vadhri, as 'seven times impotent.' That is, commissioned according to the custom of niyoga; the verb kr being used as above in iv. IIO (putri- $k\bar{a}m$ kr).

This is an attempt to explain the situation in RV. v. 78. 5, 6, where the Asvins are described as releasing Saptavadhri by rending a tree (vrksa).

This word occurs in the preceding stanza (v. 78. 4), where the Asvins come to the rescue of Atri in a chasm ($rb\bar{s}sa$).

85, 86. They, raising him out of that (chasm), made him productive again. The triplet 'Like the wind' (yathā vātaḥ: v. 78. 7-9) is with a view to a child (garbha) for himself who like a child (in the womb) slept (in the tree)^a; but the other two stanzas^b are to be known as for the Aśvins^c.

B This is also recognized (drstam) as a consecrating prayer for children issuing from the womb $(sravat\bar{a}m)^d$.

85. समुजूल hm¹bk, समुद्दूल f, समुज्ञल r.—तृचः खखीव m¹, तृच खखीव hd, विच-खखीव b, चिच खखीव fk, चिचलाखीव r⁵r⁷.— गर्भार्थ hdm¹, गर्भार्थ bfkr⁵r⁷.— लप-तस् hm¹rb, खपतस् r⁵r⁷, खबतस् f, तपतस् k.—86. चेचे लिखस्थामितरे खचौ hm¹r, चियाविश्वश्वामितरौ दूचौ B.—86^{cd}=viii. 66^{ab}. This line is wanting in A, but is found in m¹ as well as B.— The end of the varga is here marked by 95 in bfk, not in m¹ or hd (as the line is wanting in these two MSS.).

The versified story told by Sāyaṇa, in his introduction to RV. v. 78. 5, is different from the above. Here the seer is placed in a box at night by enemies and kept from intercourse with his wife, but is rescued from his confinement by the Aśvins.

That is, v. 78. 5, 6, the first two of the five specified in 82.

The Aśvins are invoked in these two stanzas.

Cp. Rgvidhāna, ii. 17. 1^{cd}-4^{ab}, quoted by Ṣadguruśiṣya, p. 123.

17. Deities of RV. v. 79-87. Khilas.

B 87. But it a may likewise (tadvat) be (regarded as) concerned with the evolution of becoming (bhāva-vṛtta)b, for it evidently has such a character: that it has this character (rūpa) is evident from the two words afterbirth (jarāyu)c and embryo (garbha)d.

तद्दत्थात् m^1 , तत्तस्थात् b, तत्तस्था fk, तत्तस्थास् r. — बरायु॰ bm^1 , जरासु॰ fk, जरायुर् r.—This śloka is not found in A, but m^1 , as well as B, has it.— $87^b = iii$. 76^d ; iv. 18^b ; vi. 94^b ; viii. 62^d .

That is, this aggregate of five stanzas (tad in 86^d).

That is, it has also a more general sense; see bhāvavṛtta in the index of words.

Which occurs in RV. v. 78. 7.

88. The two (hymns) 'To great' (mahe: v. 79, 80) are addressed to Dawn; the two 'They yoke' (yunjate: v. 81, 82) are addressed to Savitr. (In) 'Unto' (acha: v. 83) Parjanya is praised; but in 'Verily' (bat: v. 84) the Middle Earth a is praised.

चिहति वै A, चक् वद B.—विकिति लिखिन् A, तु विकित्येति B.—जुता B, तु पाक् A.

In Nirukta xi. 37 (on RV. v. 84. 1) Prthivī is one of the deities of the middle sphere (madhyasthānā striyah: xi. 22-50); see Naighantuka v. 5.

B 89. The (stanza) 'For us to-day, god Savitr' (adyā no deva savitah: v. 82. 4) destroys evil dreams.

'Forth to the sovereign lord' (pra samrāje: v. 85) is addressed to Varuņa. The following one 'O Indra-Agni' (indrāgnī: v. 86) is addressed to Indra-Agni.

द्यं दु:खन्ननाश्रनी bf, ॰नाशिनी kr, दुनं दु:खन्नमशासनस् m1.—॰राने एंट्रा॰ hdb, ॰सान एंट्रा॰ fk, ॰राने पट्ट्रा॰ hdb, ॰सान एंट्रा॰ fk, ॰राने पट्ट्रा॰ क्यून्याने हूं।॰ hm¹ B, घट्ट्रीव्ह्रा॰ r.—॰असुन्तरस् hm¹r, ॰पसुन्तरे त² r⁵ r³, ॰उव्युसचाते f, ॰उव्युसचाते k, ॰स खन्ति b.—89ab is not found in A, but m¹, as well as B, has it.

90. The following hymn 'Forth' (pra: v. 87), the last (of the Mandala), is addressed to the Maruts while making incidental mention of Visnu (visnu-nyanga).

B It is called Evayāmarut a, being the antecedent (pratipūrvaka) b in the (case of the) Indra hymn 'As Heaven' (dyaur na: vi. 20).

विष्णुं बक्तं hrfk, विष्णुत्यमं d, विष्णुं नंगं m¹, विष्णुर्वेद्ध b.— उत्तसम् hr², उत्तरम् dbfkr.— नेद्रे fb, नेद्रे k, नेन्द्रे r.—90^{0d} is not found in A or m¹.

- a Because this word is the refrain in the second pada of every stanza of the hymn. b That is, the hymn for which another may be substituted. That this must be the meaning of the word (which has not been noted elsewhere) appears from AB. vi. 30. 15 and the comment, on that passage, of Sāyaṇa, who remarks that, at the midday libation, instead of the Evayāmarut hymn an Indra hymn, 'dyaur na' (vi. 20), which makes mention of Viṣṇu (viṣṇu-nyaṅga), should be substituted.
- 91. But the hymn of Fortune (śrīsūkta) a is a benediction: the following six b are connected with fortune and sons c. Or that (hymn) may be (regarded as) meant to banish ill-luck. Agni is incidentally praised (nipātabhāj) in it.

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•वाद्यु hm¹r, •वादो खात् bkr², •वादो खा f, •वादाख r⁵r¹.— श्रीपुचाणां Abf, श्री: पुचाणां r⁵r¹, स्त्रीपुचाणां kr¹².— षट् bfkr⁵r¹r¹r⁴r⁵, तु hdr. — तत्यादा• hm¹r, तखादा• r¹r⁴r⁶, खाद्या• bfkr², (no तत्).—•ज्ञच्यपनुद्य् hm¹r, •ज्ञच्यपनिनोंद्: r¹r⁴r⁶, •ज्ञच्यापतिनोंदे bf, ज्ञच्दीं पतेनोंदे kr², •ज्ञच्यपनिनोंदे r⁵r².— तच A, ज्ञच B.—The end of the varga is here marked by ९७ in bfkm¹, not in hd.

This khila after RV. v. 87 is printed by Aufrecht, RV.2 p. 676, where it has twenty-three stanzas, and by Max Müller, RV.2 vol. iv, pp. 523-528, where it has twentynine stanzas, the first fifteen with a commentary. In Rgvidbana ii. 18. I it is stated to consist of fifteen stanzas (the sloka in which this is stated reappears in the khila itself, sixteen in Max Müller, twenty-two in Aufrecht); this statement is confirmed by the text of the hymn in the Kashmir MS. collection of khilas (ii. 6-8), which has only fifteen stanzas, agreeing with the first fifteen in Aufrecht and Max Müller. Cp. Meyer, Rgvidhana, pp. xxi, xxii. b This must refer to the six khilas which follow the érisükta in the Kushmir MS. of the khilas, viz. (1) ya anandam samaviśat (four stanzas), (2) ciklito yasya nama (five stanzas), (3) mayi sleşo mā vadhīh (five stanzas), (4) sam sravantu maretah (five stanzas), (5) ā te garbho yonim (seven stanzas), (6) agnir etu prathamo devatānām (five stanzas). The next khila in the collection is that which comes after RV. vi. 45 (=viii in Aufrecht), o The last three of these six khilas are mentioned in the next beginning caksus ca. śloka (92), sam sravantu being charms for the prosperity of cattle, ā te and agnih for the d Under the name of Jatavedas. attainment of sons.

18. The Khilas of Prajavat and Jivaputra. Employment of formulas.

92. Or a the two (hymns of) Prajāvat b and Jīvaputra c (may be) used together as praise (saṃstutau) in the ceremony of pregnancy (garbhakarman). (In the hymn) 'Flow together' (saṃstuvanti) d various kinds of females having milk are praised together.

प्रजावकीयपुर्वी hdm¹, प्रजावकीवपुर्वी r¹r³r⁴r⁶ bfkr², प्रजावान् जीवपुर्वो r, प्रजावान् जीवपुर्वो r, प्रजावान् जीवपुर्वा r⁵. °पुर्वो I believe to be due to a misunderstanding of the following वा. I have decided on the dual because of संजुती at the end of the line, and because AGS. i. 13. 6 has the dual.—पर्याखन्य: r, पर्याखन्य b, पश्चित्य fk, राषाश्चित्य: hm¹r³r².— संस्रवन्तीति hdm¹rf, संग्रवंतीति k, संग्रवतीति b.—92^{cd}-102 are omitted in r¹r⁴r⁶.

That is, they may have this special application; cp. AGS. i. 13. 6: prajāvajjīvaputrābhyām haike; cp. Stenzler's note, p. 34; Meyer, Rgvidhāna, p. xxv. b This
khila, called by the name of its author, has seven stanzas in the Kashmir MS., and is
there described thus in the Anukramaņī: 'ā te,' sapta, prajāvān, garbhārthāšīstutiķ. Its
first stanza is quoted by Stenzler in his critical notes, AGS., p. 48. C This khila,
also called after its author, coming immediately after that of Prajāvat in the Kashmir MS.,

has five stanzas, and is thus described in the Anukramanī: 'agnin,' panca, jīvaputra, āgnivāruņam. The first stanza is quoted by Stenzler, critical notes, p. 48; and the first two are quoted in Pāraskara GS. i. 5. 11. The first is almost identical with AV. iii. 23. 2. Cp. Meyer, Rgvidhāna, p. xxi; Indische Studien, v. 315.

d As all the MSS. agree in reading sam sravantijii, this may be a various reading of the pratīka, and not a corruption of sam sravantv iii; but the Kashmir MS. of this khila has sam sravantu as well as AV. ii. 26. 3, which is almost identical with this stanza. The five stanzas of this khila occur in AV. ii. 26. 1-5, the first three in a different order (2=AV. 1, 3=AV. 2).

93. In benedictions a, in (enumerations of) technical names, in leading ritual forms b, a deity is incidentally mentioned (nipāta-bhāj). One familiar with formulas should here observe (it) carefully from the statement of its characteristic name (linga).

॰संस्थायु देवता hm¹b, ॰संस्था तु देवता fkr², ॰संस्थायु देवताः r.— ॰वाद्यात् m¹br, **॰वाद्या** hdr³fkr².—93^{ab}=iii. 82^{ab}.

- ^a Such as the śrīsūkta, in which Agni is incidental (see above, 91).

 ^b Cp.

 above, iii. 82.
- 94. (In the case) of the application of a formula and the formula (itself), the application is the more important. There should be careful observation of the rule (vidhi) regarding the two. The formulas should be (regarded as) making (only) statements (abhidhāyaka)².

मन्त्रयोगमन्त्रयोः br, मन्त्रप्रयोगमंत्रायाः fk, मन्त्रप्रयोगमन्त्रामां hdm^1r^3 .—•धा-यनाः br, •धानकाः r^2 , •धा - काः f, •धानका k, •धानिकाः hdm^1r^3 .

- That is, they merely contain statements about deities, but give no rule (vidhi) as to their employment (viniyoga), as the Brāhmanas and Sūtras do.
- 95. Hence (there may be) a disagreement of the formulas with the (application). But the words (pada) occurring in them (the formulas), which have a generally understood meaning (samvijāāna), may express what is secondary (guna)².

गुणामिधायकानि r, गुणिमधायकानि b, गुणामिधायनानि hm^1f . — संविज्ञान॰ hm^1bf , सविज्ञान॰ r.— 95^{cd} is omitted in k.

* For instance, Jātavedas might in a formula be generally understood to mean Agni, but the specific sense might be the primary one in the ritual. Cp. Nirukta vii. 13: yat tu saṃvijāāna-bhūtaṃ syāt prādhānya-stuti.

96. The formulas being secondary and the rites primary, the deities may be primary or secondary a: this is (to be) understood.

प्रधानगुणभूताः खुर् r, प्रधानगुणभूता खुर् hdbf.—The end of the varga is here marked by 9 = in hbf, not in m¹dk.

^a That is, according as they are applied in the ritual or are mentioned in the formulas.

19. Story of the birth of Bhrgu, Angiras and Atri.

97. Prajāpati a, desirous of offspring, offered a sessional sacrifice (sattra) lasting three years, accompanied by the Sādhyas and the All-gods, we are told (iti).

सर्च MSS.—विश्वेदेवैः सहिति च ABn, विश्वेश्वेवेति नः श्रुतम् Şadgurusisya.

- ^a The following story, as an introduction to RV. vi, is quoted in the Nītimañjarī (97-102) and by Ṣaḍguruśiṣya (97-101).
- 98. Thither came Vāc in bodily form to the ceremony of initiation. On seeing her there simultaneously Ka's (Prajāpati's) and Varuņa's

जगाम भ्रदीरियी bns, श्जगामाभ्रदीरियी hdm1rfk.

99. semen was effused. Vāyu scattered it in the fire at his will. Then from the flames Bhrgu was born, (and) the seer Angiras among the coals $(ang\bar{a}ra)^a$.

तद्वायुर् hdm¹ इ, तद्वायुंर् b, तद्वायंम् f, द्वाय्यम् kn, तद्वायाम् r.—प्राखद् इ, प्राख्यं hdm¹ r⁸n, प्राग्नं fkr², प्राय्यं b, प्रास्तं r.—र्चिश्यो hdm¹ rfkş, विश्वां b, विषो n.— सङ्गरिष्वङ्गरा hdm¹ r³ इ (Nirukta iii. 17), सङ्गरिश्योऽङ्गरा rn, सङ्गरिश्योगिरा b, सङ्गरिश्योगिरा kr², संगारसांगिरा f.

a Cp. Nirukta iii. 17 and AB. iii. 34. 1 (ye 'ngara asams te 'ngiraso 'bhavan).

100. Vāc, on seeing the two sons, herself being seen, said to Prajāpati: 'May a third seer also, in addition to these two, be (born) to me as a son.'

प्रजापति सुती इ, प्रजापति सुती n, प्रजापति तु ती b, प्रजापतिसु ती hdm¹rfk.— इक्षा दृष्टा bfrn, दृक्षा दृष्ट s (two MSS.), दृक्षा तृष्टा s (one MS.), दृक्षा दृष्य k, दृक्षा दृष्टा bdm¹.—भवेद् hm¹rbfkn, भवल s. 101. Prajāpati (thus) addressed, replied 'So be it' to Bhāratī (Vāc). Then the seer Atri was born, equal in splendour to Sun and Fire.

तथेखुता: hrbfkn, तथेखुता m¹, तथेखाइ s. — प्रत्यमापत bfkrn, भाषमाणां तु s, भाषमाणं तु hdm¹.—The end of the varga is here marked by 90 in m¹bfk, not in d.

Mandala vi.

20. Origin of Bharadvaja. Deities of BV. vi. 1-46.

102. Bṛhaspati was the son of the seer who was born from the coals (Angiras). Bṛhaspati's (son) Bharadvāja a, who is called Vidathin,

विद्धीति m¹fbron, विद्धीति hdrk.

- a As the account of the sixth Mandala really begins with the mention of its seer, we have here no exception to the rule that the beginning of a Mandala coincides with the beginning of a varga in the BD.
- 103. and who was a preceptor among the Maruts, was (thus) the grandson of Angiras. Now this sixth Mandala is stated to be his and his sons' a.

मदत्त्वासीह r, मदत्त्वासीर् b, अदत्तिसि fk, अदत्त्वसि hd, अदत्ति m¹.—गुद्र्यस् r, गुरोर्यस hdm¹, गुद्र्यस्त fbk, गुरोर्यस्त r²r³, भुवन्यस् r¹r⁴r⁶.—सपुत्रस्त तु तस्त्रेहं fbkr, ससपुत्रस्त तस्त्रीतन् A.

- ^a Bharadvāja is the seer of the great majority of the hymns of Mandala vi; a few hymns are also attributed to six seers with the patronymic Bhāradvāja.
- 104. In it there are thirteen hymns addressed to Agni (beginning) 'Thou, O Agni' (tvam hy agne: vi. 1-6, 10-16), while there are three (beginning) 'The head' (mūrdhānam: vi. 7-9) to Agni Vaiśvānara.
- 105. After this (i. e. vi. 16) there are here exactly twenty-nine (hymns) addressed to Indra (beginning) 'Drink' (piba: vi. 17. 1). The two gods who (occur) in the (stanza) 'O Agni, he dwells' (agne sa kṣeṣat: vi. 3. 1) are incidentally mentioned (nipātita).

एकान्नचित्रदेवाच r^5 , एकाप्रचित्रदेवाच b, एकाप्रिचित्रदेवाच fkr^2 , एकान्नवित्रतिश्वेव hdr, एकोगविंग्रतिश्वेव m^1 .—हेवी थी A, ही देवी B.

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- This makes vi. 46 the last of the Indra hymns (allowing for vi. 28 as gavām stuti), thus leaving the deity (Indra) of the greater part of vi. 47 unspecified. It would therefore have been more correct to say thirty instead of twenty-nine.
- 106. But these two stanzas 'Bring to aid' (protaye: vi. 21. 9), 'Now my' (nū me: vi. 21. 11)^a are traditionally held to be addressed to the All-gods. The hymn 'Hither' (ā: vi. 28) is (in) praise of cows, the second stanza (vi. 28. 2) and the last verse (vi. 28. 8^a) being addressed to Indra^b.

जू के hdr, ज ज m¹r¹r⁴r⁶, जा ज b, ज ज f, ज ज k.— जुते br⁵, जुती fk, तु ते hm¹r.— 106^{cd} is omitted in fk.—The end of the varga is here marked by **२0** in b, not in hdm¹fk.

a 106^{ab} is quoted by Sāyaṇa on RV. vi. 24. 5 in the following form: protage 'nyad iti tv ete vaiśvadevyāv ṛcau smṛte: that is, the stanza anyad (vi. 24. 5), not nū me (vi. 21. 11), is stated to be addressed to the All-gods. There is nothing in the MSS. of the BD. to support this reading, while the Sarvānukramaṇī on RV. vi. 21 makes the express statement navamyekādaśyau vaiśvadevyau, saying nothing about vi. 24. 5. b Cp. Sarvānukramaṇī: dvitīyaindrī vāgntyaś ca pādaḥ.

21. Deities of RV. vi. 37, 44, 45, 47.

107. In the (stanza) 'Bringing hither' (āsasrānāsah: vi. 37. 3) Vāyu and Indra are praised together a.

B Or else Indra is here predominantly praised, while Vāyu is incidental (nipātabhāj).

वायुरिक्स संसुती hm¹r, र्क्नायू सह सुती br⁵r⁷.—107^{ab} omitted in k.—वाश्र br, चाच m¹f, omitted in k.—107^{od} is found in B and m¹ only.

a There is no reference to this stanza in the Sarvanukramani.

B 108. The triplet 'This god' (ayam devah: vi. 44. 22-24). which is addressed to Soma, some say is addressed to Indraa.

But the triplet 'Above' (adhi: 31-33) of the (hymn) 'Who brought' (ya ānayat: vi. 45) b is (in) praise of Bṛbu c.

 108^{ab} is found in B and m¹ only.—य ज्ञानयदिति स्वस्त A, ग्ररीरं चबुरित्यस्यां 1080^{ab} is found in B and m¹ only.—य ज्ञानयदिति स्वस्त A, ग्ररीरं चबुरित्यस्यां 1080^{ab} is found in B and m¹ only.— 1080^{ab} is found in B and m¹ only. 1080^{ab} is found in B and m¹ only.— 1080^{ab} is found in B and m¹ only. 1080^{ab} is found in B an

a The Sarvānukramaņī makes no mention of this triplet.

b The reading of B (śarīraṃ cakṣur ity asyāṃ, tṛce 'dhīti bṛbustutiḥ) would mean: 'The body (is praised) in II.

C C

the stanza "The eye" (caksuh), in the triplet "above" (adht) there is praise of Brbu.' Caksuh is the pratīka of the khila which precedes RV. vi. 45. In Aufrecht's RV. (p. 676 f.) it contains three stanzas. But in the Kashmir collection of khilas (ii. 15) it has only one stanza (identical with the first in Aufrecht), followed by the words ya $\bar{a}nayat$ $par\bar{a}vatah$ (the pratīka of RV. vi. 45); and in the Anukramaņī at the beginning of Adhyāya ii it is described with the words: caksur, $ak\bar{a}$ ($=ek\bar{a}$), $\bar{a}tmastutih$.

Cp. Sarvānukramaņī: tree 'ntye brbus $taks\bar{a}$ daivatam.

109. And Samyu^a praises his father in the last verse (pada) of the triplet. The five stanzas (beginning) 'Sweet, indeed, is this' (svādus kilāyam: vi. 47. 1-5) which follow (the Indra hymns)^b are addressed to Soma c.

चितरं kr, चितर hb, चितरः d.—शंयुष hm¹r, संपुष्तु b, वांचजु fk.—तृचखान्त्रे m¹, तृचधान्ते hdr, बूक्तकान्ते B.—खबन् B, खयम् hdm¹r.—°ित तु खीव्यः पञ्चर्च छत्तरः hdr¹r³r⁶m¹, •खेताः पञ्चरं सीव्य एव वा bfkr.

The seer of RV. vi. 44-46, 48: there is nothing in the last pada of 45 to indicate that Samyu's father is praised. Sadgurusisya, however, remarks that according to a Vedic authority Brbu was a relative (bandhu) of Samyu.

That is, the group of Indra hymns ending with vi. 46; cp. above, v. 105.

The reading of A agrees in matter with the Sarvānukramaṇī, which makes no mention of Indra as an alternative deity for 47. 1-5; on the other hand the wording of B (etāh pañcarcah saumyah) agrees more closely with that of the Sarvānukramaṇī: pañcaādau saumyah.

B 110. Or else Indra is here predominantly praised, while Soma is incidental; for in the Aitareya (Brāhmaṇa)^a they are stated to be Anupānīyā stanzas addressed to Indra.

110^{ab} is nearly identical with 107^{cd}. — इन्द्रखेन्द्रो b, इद्रखेद्रा f, इन्द्रखेन्द्रा k, इन्द्रखेन्द्रा f, इन्द्रखेन्द्रा k, इन्द्रखेन्द्रा r, इन्द्रखेन m¹. — निपानीया: b, निपानीया: fk, निपानेन m¹, निपानीऽयं r. — श्रूयने b, सूयने m¹fkr.—110 is found in B and m¹ only.

as anupānīyā stanzas to Indra: svādus kilāyam madhumān utāyam itīndrasyaindrīr anupānīyā tanzas to Indra: svādus kilāyam madhumān utāyam itīndrasyaindrīr anupānīyāk tansati.

111. (In) 'Destitute of pasture' (agavyūti: vi. 47. 20) one verse (pāda) praises the Gods, the next one (the second) the Earth a, the third Brhaspati, the last verse (pada) Indra.

तृतीयसु लिक्ट्रम् hm¹ r¹ r⁵ r⁷, तृतीयोऽस्तौदिक्ट्रम् bfk, तृतीयोऽस्तौत्तिक्ट्रम् r.—The end of the varya is here marked by २१ in bfm¹, not in hdk.

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a 111ab is quoted by Sadgurusisya on RV. vi. 47. b The reading triiyas tu to indram furnishes a clear case of a particle inserted to avoid the histus.

22. Deities of RV. vi. 47 (continued) and vi. 48.

112. The (verse) which follows, 'O Lord of Wood, be firm in body' (vanaspate vīdvangah: vi. 47. 26°), the teachers state to be evolutionary (bhāvavrtta). But the (whole) three stanzas (26-28) relate to the stroking of the car², while the three here (beginning) 'Forth' (upa: 29-31) are (in) praise of the Drum.

परं यत्तद् hdm¹, पदं यत्त b, पदं यत्ततद् f, पदं यत k.— ऋचसु तिससु hdm¹, ऋचख तिस्र b, ऋलख तिस्रो fk.—With 112 begins a lacuna of fifteen ślokas (112-126) in R; cp. Sieg, Sagenstoffe, p. 39.

- a See AB. vii. 9. 2; AGS. ii. 6. 5; Sadgurusisya on RV. vi. 47.
- 113. And the hemistich 'Together, winged with steeds' (sam aśvaparṇāh: vi. 47. 31°d) is addressed to Indra a. The ten (stanzas) at the beginning of the Tṛṇapāṇi hymn b (vi. 48. 1–10) are to Agni; the following triplet (11–13) in (this) hymn to Pṛśni is addressed to the Maruts, and, again, the following couplet (14, 15) is addressed to the All-gods.

The text of 113^{cd} and 114 follows the reading of bfk owing to the confusion and corruption of these six padas in hd and m¹:

- 113°. त्युचः परो b, त्वचः॥ पुरो fk.—मारतः bfk.—पृश्चिसूते b, पूश्चिसूते f, पूर्विष्-सूते k.—In hdm¹ the whole pāda reads आदित्यो वा मरतः पृश्चिसूते । आदित्यो वा being taken from 114°.
- 113^d. हुच: परो b, हुचा परो fk.—वैश्वदेव fb, वैश्वदेवं k.—In hdm1 this pada reads प्रगायस्वच वज्ञदेवतोऽन्यः ॥
- There is no statement as to the deity of vi. 47. 6-19 and 21; op. above, 105; on 22 ff. see below, v. 140.

 b Cp. Sarvānukramaņī: tṛṇapāṇikaṃ pṛśnisūktam; see Ṣadgurusisya on RV. v. 49 and vi. 48.
- 114. Or it may be addressed to the Ādityas or to the Maruts a. The four (stanzas) 'To me, O Pūṣan' (ā mā Pūṣan: vi. 48. 16-19) one should know to be addressed to Pūṣan, (and) the following couplet there (20, 21) to be addressed to the Maruts; the last

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(stanza) is a celebration of Heaven and Earth or is (meant) for Préni (22)^b.

114a. वा खाइ fb, वा खा k.—This pada in hdml reads आ सा पूर्णाति पीष्ण-सतसस्=114b.

114^b. श्रा मी पूर्वनिति पौष्णाश्वतद्यः b, श्रा मी पूर्वनिति पाष्णाश्व तिस्रः f, च मी पूर्वनिति पाष्णाश्व तिस्रः f, च मी पूर्वनि सी पाध्याश्व तिस्रः k.—This pads in hdml reads तृचः परी माज्तः पृश्निसूते = 113°.

114°. तच विद्यात् fk, तच विद्याह् b. — This pāda in hdm¹ reads आहित्यो वा सारत एव वा खाद = 114°.

114^d. श्रायर्युश्वोः b, युख्तोः f, युखोः k.—कीर्ताना पृश्रये च b, कीर्तिता प्रियाश्रये च fk.—This pāda in hdm¹ reads अन्ता बुश्रूकीर्तितं पृश्रयो वा॥—The end of the varga is here marked by २२ in hbf, not in dk.

The only practical difference between the above statements about RV. vi. 48 and those of the Sarvānukramaņī is, that in the latter the option of lingoktadevatā includes stanza 13. Cp. BD. vol. i, p. 122, note ⁶. Sadgurusisya remarks that the wording of the Sarvānukramaņī, antyā dyāvābhūmyor vā pṛśner vā, is in imitation of another Anukramaṇī: the passage meant is undoubtedly BD. v. 114^d.

23. Deities of EV. vi. 49-62.

115, 116. After this the four hymns 'I praise' (stuse: vi. 49-52) are addressed to the All-gods: the second stanza (vi. 49. 2) (praises) Agni, and the fourth (49. 4) Vāyu, then the fifth (49. 5) the Asvins, but the seventh here praises Vāc (49. 7), the eighth 49. 8) Pūṣan, the ninth (49. 9) Tvaṣṭṛ, 'Of the world' (bhuvanasya: 49. 10) Rudra, then the two next (49. 11, 12)

116. खीत्यृक् तु सप्तमी hdml, सीत्यृक् यावीर्वी b, स्तोत्पृथक्यावीर्वी fk (i.e. पावी-रवी, the pratika of vi. 49. 7).—•धोत्तरे hdmlb, •धोत्तरम् k.

117. are addressed to the Maruts. (With) 'Who the spaces' (yo rajāmsi: vi. 49. 13) the seer sang of Viṣṇu a. 'To' (abhi: vi. 50. 6) is addressed to Indra, and 'Hither' (ā: vi. 50. 8) is addressed to Savitr. There is one to Rodasī (vi. 50. 5), one to Agni (9) as well as to the Aśvins (10) (beginning) 'And' (uta: vi. 50. 9, 10)b.

मार्खी यो hd, मार्खी यो b, मारखो यौ m¹, मार्खी (no यो) fk.—जगावृधि: hd, धागावृधि: m¹, जगावृधि: b, जगावृधि: f, खगांवृक्षि: k.— अस्वैन्द्रोति स b, अस्वीद्राति च

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f, जभ्योद्गाचि च k, चहिर्नुध्यार्व hm¹, जहिर्नुके d.— **रीदखापेयुताश्नी** b, **रीदखापेयु**-ताश्विनी hdf, रोदखायेयुताश्विनी k, रोदखापियुताश्विनी m¹.

a The Sarvānukramanī gives no details for RV. vi. 49. b Both 50. 9 and 50. 10 begin with uta, and as this pratīka is placed between āgneyī and āśvinī, it is probably meant—dehalī-dīpa-nyāyena—to rofer to both. There is no pratīka for raudasī, for as Rodasī is mentioned in 5 only, the pratīka ā (50. 4, 8 as well as 6) would not apply here also.—The Sarvānukramanī gives no details for vi. 50.

118. 'O Agni and Parjanya' (agnīparjanyau: vi. 52. 16) a belongs to those two (deities), and the two stanzas 'Upward that' (ud u tyat: vi. 51. 1, 2) are addressed to Sūryab. 'We' (vayam: vi. 53-56) are four (hymns) addressed to Pūṣan, as well as that which comes next (58) to the one addressed to Indra-Pūṣan (57).

खींची चोडु त्यह् b, सीयों चोडु त्यह् fk, सूयी नोडु त्यह् hdm1.—The text of 11802 follows hdm1, नयं पीप्णानि यं चैंन्येंद्रात्पीप्णसुपोत्तमं b, नयं मैष्णुयोत्तमं f, नयं मूंण्यम् भित्तमी k, that is, probably = नयं पीप्णानि पचि[ता]न्येन्द्रापीष्णसुपोत्तमम्, 'there are five hymns to Püşan beginning "We" (53-56, 58), the last but one (57) being addressed to Indra-Püşan.' The meaning would thus be identical with that of the reading in the text.

a No reference to this stanza in the Sarvānukramaņī. b The Sarvānukramaņī makes no mention of these two stanzas.

B 119. Some declare the stanza 'Him chief of charioteers, with braided hair' (rathitamam kapardinam: vi. 55. 2) to be addressed to Rudra.

'I will now proclaim' (pra nu vocā: vi. 59, 60) are two hymns addressed to Indra-Agni. 'She' (iyam: vi. 61) is addressed to Sarasvatī; 'I praise' (stuse: vi. 62)

119^{ab} is found in bfkm¹, not in hd.— ऐन्द्रां bfk, ऐन्द्रां hd.—The end of the varga is here marked by २३ in bfh, not in dk.

24. Deities of RV. vi. 63-74. The seven treasures.

120. are two (62, 63) addressed to the Asvins; and there are also two (64, 65) addressed to Dawn; but 'A wonder now' (vapur nu: vi. 66) is addressed to the Maruts.

B And in the couplet 'Unto' (upa) he (the seer) proclaims adoration of the Asvins.

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चौषसे चैव hdm¹, वौषसे वोवोद b, वोषसे वोचेंद्र fk.—तु वपुर्न्वित hd, तु पुनन्वित m¹, खाद्यपुन्ने तत् b, खदपुनं तत् f.—120^{cd} in bfk only.—श्विश्यां fk, ख्विश्यां b.—रार्ड्वं b, रार्ड्वां fk (cp. vii. 44).

- a There is no stanza beginning with upa in or near RV. vi. 66.
- 121. There is one to Mitra-Varuna, (viz.) 'Among all beings your' (viśveṣām vaḥ satām: vi. 67). 'Obediently' (śruṣṭī: vi. 68) is addressed to Indra-Varuna; the following one, 'Together' (sam: vi. 69) is addressed to Indra-Viṣṇu.

समैन्द्राº hd, संसंद्राº b, सं वामैद्राº f.—पर्म् hdm1, ततः bfk.

122. Heaven and Earth (70), Savitr (71), Indra-Soma (72), Brhaspati (73) are respectively praised in the following hymns; (in) 'O Soma and Rudra' (somārudrā: vi. 74) those two (gods) are praised.

सवितेन्द्रासोमी hd, सवितेन्द्रासीमी m1, सवितेतीन्द्रो सोमी bfk.—ती खुती b, ता सुती fk, संसुती hdm1 (cp. 118°).

B 123. Discus, car, jewel, wife, territory, horse, and elephant—these are the seven treasures of all emperors (cakravartin)^a.

सर्वेषां चक्रवर्त्तानाम् fk, सर्वेषां चक्रवर्तिनाम् m¹, पूर्श्वेषी चक्रवर्त्तानाम् b.—This śloka is found in bfkm¹, but not in hd, nor presumably in the other A MSS. (cp. above, 112, note).—The end of the varga is here marked by २४ in bfk.

a This śloka is meant to explain the expression sapta ratnā in RV. vi. 74. 1, and serves at the same time to introduce the story of the conqueror Abhyāvartin.

25. RV. vi. 75: Story of Abhyavartin and Prastoka Sarnjaya.

124. Abhyāvartin Cāyamāna a and Prastoka, son of Srñjaya b, having been conquered in fight by the Vārasikhas c, came to Bharadvāja d.

सार्ज्ञयः hm¹, सर्ज्ञयः d, साज्ञयः f, ग्रार्ज्ञयः n, याज्ञयः k, मार्ज्ज्यः b.—ग्राज्यमतुर् kn, त्राज्यमतु f, त्राज्ञयतौ b, श्रमिल्यमतुर् hdm¹ (this would make a pāda of nine syllables).— वार्शिलीर् n, वार्शिलीर् hdm¹, वार्शिशीर् f, वार्शिशी k, तार्शिली b.—युधि hdm¹n, मुनि fk, युनै b.4

^a Cp. RV. vi. 27. 5, 8. ^b Cp. RV. vi. 27. 7; vi. 47. 22, 25. ^c This is the form of the name in RV. vi. 27. 45. ^d This varga (124-128) is quoted in the Nitimanjari on RV. vi. 27. 4.

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125. Having approached and propitiated him and mentioning their names, the two said to him: 'O Brahman, know that we have been vanquished by the Vārasikhas in fight.

जिमगढ़ी चतुन्ती hm1k, जिमगढ़ ततसी b.—तं hm1b, तु fkn.—प्रसावा॰ hm1bfk, प्रवास्था॰ n.—वार्शिवेर् n, चार्शिवेर् b, वार्शियेर् fk, वार्शिवेर् hdm1.

126. With you as our domestic priest we could conquer the warriors (kṣatrabandhūn).' That is to be recognized as kṣatra (warrior caste) which protects the everlasting brahma (priestly caste).

चचबन्तृत् n, चचबन्धुं hdm1, चेचबन्तृत् k, चेचबंधुन् f, चेचवन्तु b.

127. The seer saying 'yes' to them, addressed his son Pāyu: 'Make these two kings unassailable to their enemies.'

ती तु hdm1, तु ती bfkrn.— कुष्णेती hdm1n, कुष्णेती bfr, कुष्णेती k, कुष्

128. Saying 'yes' to his father, he consecrated their implements of war individually with the hymn 'Of a thunder cloud' (jīmūtasya: vi. 75).

जीसूतखित bkrn, जीसूतखेव hdr3, जीसूतीयेन r1r4r6.—पृथले hm1r, पृथक् ते॰ fkn, पृथले b.—॰नान्वसन्तयत् brn, ॰नान्यसन्तयत् hd, ॰ना च सन्तयत् fk.—The end of the varga is here marked by २५ in bfk, not in hd.

26. Deities of RV. vi. 75 in detail.

129. The first (stanza) of this hymn praises the warrior in his coat of mail (1), the second is (in praise) of the bow a (2), the third consecrates the bowstring (3)^b.

धनुषश् A, धनु खीति B.—द्वितीया तु hm1r, द्वितीया च bfk.— श्मन्त्रणी Afk,

- The genitive dhanuṣaḥ would here, as often in the BD., mean 'belongs to,' is connected with,' or it may possibly be governed by abhimantriņī to be supplied from jyābhimantriņī.

 b This varga (129-133) is quoted in the Nītimanjarī on RV. vi. 75. I.
- 130. The fourth stanza praises the ends of the bow (4), the fifth praises the quiver (5). With half of the sixth the charioteer, with the (other) half the reins are praised (6).

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स्रोत्युगार्ती चतुर्थी A, स्रोति चार्ती चतुर्थी Bn.—तु.hdm1, तुन् b, च r1r3r4r4, स्रुत् fkrn.—सार्थि hdm1rbfn, सार्थि k.—संजुता: hm1r, तु जुता: bn, त जुता: k, त जुता: f.

131. The seventh praises the horses (7), the eighth the arsenal (8), the ninth the guards of the car (9), the tenth the deities of battle (10).

चवांलु hm¹r, चवानत् b, चवां - fk.—सीति चा॰ rn, सीखा॰ hdm², सीखा॰ fk.

132. The eleventh praises the arrow (11), the twelfth is a praise of the cuirass (12), the thirteenth praises the goad (13), the fourteenth the handguard (14).

र्षुं चैकादशी hm1r3, र्षुधिं चैकादशी r1r4r6, र्षुनेकादशी bfkr.

133. In the first verse of the fifteenth (stanza) the poisoned arrow is praised (15^a), in the second (15^b) the iron-tipped (arrow), but in the following half (of the stanza) the missile of Varuna (15^a).

दिग्ध r, दिग्ध hdr3, दिख b, दिख f, विश्व k.—इषु: जुत: r, इषु जुत: hdr3r5k, इषु ज्वव: f, इष जुति: b.— अयोअवी hm1rb, व्युक्षों fk.— तु अथें इस्त्रं hdm1r, वर्षे कं b, व्यर्क्ष कं fk, अर्थर्च r5.—परे hdm1bfkr2, परस् r.—The end of the varga is here marked by २६ in m1bf, by २६ in k, not at all in hd.

27. RV. vi. 75 (continued).

134, 135. In the sixteenth (stanza) of this hymn the arrow discharged from the bow is praised (16); in the seventeenth (there is praise) of the beginning of the fight (17), while the eighteenth is to be known as (in) praise of the mail of him who ties it on (badhyatah); the last (19) is (in) praise of him who is about to fight; and in the last verse (19^d) the seer utters prayers on his own behalf.

134. बोळाखां B, पोळाखा A.—युद्धादे: hdm¹r, युद्धदेश्वा r¹r⁴r⁶, थोद्धादे: r⁵, <mark>याद्धादे</mark> fk, योद्धादे b.—कनचख तु hdb, केवचख तु fk, कवचख च r.—वध्यत: A, वद्धात m¹, पनत b, वधता fk, वन्धनम् r.

135. **जुतिरत्तमा** Am¹, देखूगुत्तमा r, दैखिगुत्तमा bf, दौविगुत्तमा k.—च्छविर् m¹b fkr⁵, **खृपिर्** hdr.—आळन चाशिष: hdm¹r, चाशिषमाळनः bfk.

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136. a Now the seer having with this hymn praised the implements of battle of these two (kings), sent them forth again against the Vārasikhas.

वार्णिखान् bn, वारिभिखान् hd, वारिभिखां m¹, (पुन) द्वारिभिपान् f, (पुनर) था-रिभियान् k.

This and the following two ślokas (136-138) are quoted in the Nītimañjarī on RV. vi. 27. 4.

B 137. With the four stanzas 'This here of thee' (etat tyat te: vi. 27. 4-7) Bharadvāja praised (Indra) from a desire of aiding the king (Cāyamāna). Pleased thereby the Fort-destroyer,

चतद्भी m¹bfkrn (aghm), च तिस्सी n(bc).—°कास्यया m¹bfkn, °काङ्ग्या r.— भितृष्टाच m¹fkr (Sarvānukramaņī on vi. 75), पि तृष्टाच b, हि तृष्टाच n.— This and the following śloka are not found in A, but only in B and m¹.

B 138. the Lord of Śacī, coming to Abhyāvartin on the bank of the Haryupīyā river, slew them in company with Cāyamāna.

प्रश्रीत m¹bfkn, श्रासाव r.— ह्युंपीया° f, ह्युंपीपा° b, ह्युंपीया° r, ह्युंपीपा° k, पर्शुपीया° m¹ (ह्रियूपीया RV. vi. 27. 5). — जघानेनान् m¹rn(m), जिघानेनान् fk, जिघानेनां b, जघानेनां n.— छचीपति: bn, श्चीपति: fkr.— The end of the varga is here marked by २७ in fk, by ९७ in b; in m¹ it is marked by २७, but at the end of 136 (after प्रति).

28. Story of Cayamana and Prastoka (concluded).

139. a Now these two, Abhyāvartin and Sārñjaya, having conquered the Vārasikhas, gave manifold wealth to their preceptor Bharadvāja.

तौ तु Am¹, एवं Bn.—ततो Am¹fk, ताव r, wanting in b.—स्यावर्तिसार्ज्ञयौ hm¹r, स्थावर्त्तिर्झार्ज्जयौ b, स्थावर्त्तिर्झार्ज्ञयौ f, स्थावर्त्तिर्झार्ज्ञयौ k, प्रस्रोतः शार्ज्जयो मृधे n.—इइतुर्विविधं वसु hm¹rbfk, विविधां दिषणां ददौ n.

This and the following sloka are quoted in the Nītimañjarī on RV. vi. 47. 22.

140. Bharadvāja and Garga a, being seen by Indra on the road, proclaimed that gift with the (stanzas) 'Two' (dvayān: vi. 27. 8) (and) 'Prastoka' (prastokah: vi. 47. 22).

द्यान् Am¹, दी च B.—तद्दे A, तस्मे B. D d

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^a Garga, son of Bharadvāja, is stated by the Sarvānukramanī to be the seer of RV. vi. 47, and Pāyu, son of Bharadvāja, of RV. vi. 75; agreeing with the Ārṣānukramanī, vi. 6, 8. ^b Though the number of stanzas is not mentioned, the plural ābhih, together with the contents of the passage in the RV., indicates that vi. 47. 22-25 (cp. Sarvānukramanī) are meant.

B 141. The seer on his part praised the gift of that (Cāyamāna), himself proclaiming what had been given (by him) with the one stanza, 'Two, O Agni' (dvayān agne: vi. 27. 8).

This śloka is not found in A or m¹, but only in bfkr²r⁵r⁷: after it bfk repeat 140, thus making up five ślokas for the varga.

142. The deities who in this hymn a are occasionally b (prasangāt) celebrated, Rāthītara regarded as hymn-owning (sūktabhāj) in praise (stutau) c.

प्रसङ्गान्तिह m¹, प्रसङ्घा लिह A, प्रसङ्घानिह b, प्रसङ्घानिह f, प्रसंगान्निह k, प्रसङ्घानिह ह, प्रसङ्घानिह f, प्रसंगान्निह k, प्रसङ्घानिह ह, प्रसंगान्निह k, प्रसङ्घानिह ह, प्रसंगान्निह k, प्रसङ्घानिह ह, प्रसंगान्निह k, प्रसङ्घानिह ह, प्रसंगान्निह k, प्रसङ्घानिह k, प्रसङ्घा

Earth, Pūsan (10), Soma, Aditi (12), Parjanya (13), Brahmanaspati, Aditi (17), Soma, Varuna (18).

That is, Heaven and Earth, Pūsan (10), Soma, Aditi (12), Parjanya (13), Brahmanaspati, Aditi (17), Soma, Varuna (18).

Mandala vii.

29. Pedigree of Vasistha. Kasyapa's wives.

143. aThe son of Prajāpati was Marīci, Marīci's son was the sage Kasyapa. He had thirteen divine wives, the daughters of Dakṣa:

मारीचः m¹rbn, मारीचिः hdfk.—सुनिः A, मवत् B.—जाया hm¹rbfk, जाता r¹r⁴r6.

The following passage (143-155) is quoted in the Nītimanjarī on RV. vii. 104. 16:

B 144. Aditia, Diti, Danu, Kālā, Danāyu, Simhikā, Muni, Krodhā, Viśvā and Variṣṭhā, Surabhi and Vinatā,

दनुः काला r, दनुदाला m¹, दनुष्ठाला f, दनुष्ठाला k, तृष्टावला b, दतुष्ठला n (दनुष्ठा g, दनुष्ठो m, दिनया h).—सिंहिका सुणि: r, सिंहिकाविगी m¹kr²n, सिंहिकाविगी f, सिंहिकाचि b, सिंहिकाविधी n(g).—क्रोधावणा r, गोधा वृष्या fm¹n, गोधा वृष्या b, गौधा वृष्या k.—विष्ठा bkrn(gh), विष्ठा n.—सुर्मिर् bn, तुर्मिर् f, तुर्भि k, चतुर्मिर्

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m¹.—विनता m¹ bn, वितता fk.—This sloke and 145^{ab} are wanting in A, but they are found in B and m¹.

^a The names of the thirteen daughters of Daksa enumerated in 144 and 145^a are the same as those given in Mahābhārata i. 2520, with the exception of Varisthā and Surabhi, instead of which Pradhā and Kapilā appear in the epic, where the corresponding passage reads as follows:

aditir ditir danuh kālā danāyuh simhikā tathā, krodhā pradhā ca visvā ca vinatā kapilā munih, kadrūs ca.

Thus the first line (excepting the last word) is identical in both, while the second and third begin with the same word. The question whether these three lines originally belonged to the text of the BD., or were interpolated from the Mahūbhārata, is of critical importance. Without them the varga would have only three and a half slokas. Cp. Muir, Original Sanskrit Texts, i. 122 and i. 116 f.

B 145. and Kadrū by name: (these) daughters he (Dakṣa) gave to Kaśyapa.

From them the Gods and Asuras, the Gandharvas, the Serpents, the Rākṣasas,

वहू सैविति bm¹n, वहू सैविति kr.— ॰सुराश्चेव hm¹r, ॰सुराः सिखाः bn, ॰सुरा सिखा fk.—145^d=vii. 68^b.

146. Birds, Piśācas, and other classes (of beings) were produced. Now among these (daughters) the one goddess Aditi produced twelve sons.

देवी hm1r, नाम fkn, नीम b.—दाद्शा Bn, दन्दशो A.

B 147. (These were) Bhaga, Aryaman, and Amsa, Mitra and Varuna, Dhātr and Vidhātr, and Vivasvat of great brilliance,

°र्धमांश्च r, °र्धमांस्च fk, °र्धमांश्च m¹bn.—This śloka is found in B and m¹ only.—The end of the varga is here marked by २६ in bfk, not in m¹ (nor in hd, as the śloka is wanting in these MSS.).

30. Story of Mitra-Varuna and Urvasi.

B 148. Tvaṣṭṛ, Pūṣan, and also Indra; the twelfth is called Viṣṇu. (Thus) that pair was born of her—Mitra and Varuṇa.

तज्ज hm^1r , जज्ञात br^5 , जज्जे sw n, यज्ञो sw fk.— मित्रस वरुणस ह rn, मित्रस वरुण: सह hdm^1 , मित्रस वरुण: सह f, मित्रस वरुण सह k, मित्रिण वरुण सह b, मित्रस वरुणस्थ प r^1r^6 , बरुण: सह r^2r^3 .

149. a Of these two Ādityas, when they saw the nymph Urvasī at a sacrificial session, the semen was effused b. It fell into a jar containing water that stood overnight.

सन्ने ns, सन्ने ABm¹. — तत्कुको hr³r⁵r⁷ns, त: कुको m¹k, त कुको f, तस्काको b, कुको तु r. —व्यपतद् hm¹rs, ह्यपतद् fkr²r⁵r⁷n, व्यपतद् b.

- The following passage (149-155^{ab}) is quoted by Sāyaṇa on RV. vii. 33. 11 (translated by Sieg, Sagenstoffe, p. 105 f.).

 b Cp. Nirukta v. 13: tasyā darśanān mitrāvaruṇayo retaś caskanda; also Sarvānukramaṇī i. 166: mitrāvaruṇayor dīkṣitayor urvaśīm apsarasam dṛṣṭvā vāsatīvare kumbhe reto 'patat. Cp. above, v. 99.
- 150. Now at that same moment two vigorous ascetics, the seers Agastya and Vasistha, there came into being.
 - On the story of the birth of Agastya see Sieg, Sagenstoffe, pp. 105-108.
- B 151. Now the semen having fallen in various ways—in a jar, in water, on the ground—the sage Vasistha, best of seers, was produced on the ground a;

पतिते मुक्के m¹rfkn, पतितं रतः bs.—बाबग्ने रथ m¹bkr, काबग्ने च s.—संसूत च्छवि° m¹rs, संबमुवर्षि° n, स बभूवर्षि° bk, स भूवर्षि° f.—This śloks is found in B and m¹ only.

As this does not agree with 149 and 155, we probably have a later addition in these three lines (151, 152^{ab}).

B 152. while Agastya was produced in the jar, (and) Matsya a, of great brilliance, in the water.

Then Agastya, of great glory, arose being the length of a peg (śamyā).

सहायुति: brs, सहासुनि: n, अह: fk, अवदाहान् m¹.—अहारागा: A, अहातपा: Bns.—152^{ab} is found in B and m¹ only.—The end of the varga is here marked by 30 in hm¹fk, not in bd.

^a Cp. Sieg, Sagenstoffe, p. 106, note ².

31. Birth of Agastya and Vasistha.

153. Because he was meted with a measure, he is here called Mānya a; or else (because) the seer was born from a jar b. For measurement is made with a jar also:

हि मीयते hm1 riks, महीयते b, (कुझे नावी) इ मीयते r1 r4 r6.—153°d is omitted in n.

205] -Y. 157 TRANSLATION AND NOTES [RV. vii. 1

a In RV. vii. 33. 13 Māna appears to be a name of Agastya; cp. Sieg, Sagenstoffe, p. 106, note ⁸, and p. 108, top. ^b That is, Agastya was called Mānya either because he was śamyāmātra or because he was produced from a jar which is used as a measure of capacity.

154. by 'jar' (kumbha) the designation of a measure of capacity (parimāna) is indicated.

Then, as the waters were being taken up (gṛhyamāṇa), Vasiṣṭha was (found) standing on a lotus (puṣkara)a.

॰धानं तु hm¹rbfkn, ॰धानं च s.— खब्बते br¹r⁴r⁶ns, खचते fk, खचग्रम् hdr, (परिमाणं सु)लचग्रम् m¹.

a This is analogous to the lotus of Brahma.

155. There on every side the All-gods supported the lotus. Arising out of that water he (Vasistha) then performed great austerity.

सर्वच पुष्करं तच Am1, सर्वतः पुष्करं तच r, सर्वतः पुष्करं तच bfkn, सर्वतः पुष्करं तं हि s.

- ^a Cp. RV. vii..33. 11: viśve devāh puṣkare tvādadanta; explained by Yāska, Nirukta v. 14, with the words: sarve devāh puṣkare tvā adhārayanta; cp. Roth, Erläuterungen, p. 64.
- 156. His name arose, with reference to his virtue (gunatah), from the root vas expressive of pre-eminence: for he once upon a time, by means of austerity, saw Indra who was invisible to (other) seers.

श्रिष्टाकर्मणः hm1r, श्रिष्टाकर्मणः b, श्रिष्टाकर्मणा fr6r7, श्रिष्टाकर्मण k. — हीन्ह्रं hm1r,

चैन्ह्रं br⁵r⁷, चन्ह्रं fk.

157. The Lord of Bay Steeds (Indra) then proclaimed to him (that he should receive) shares in Soma.

B For this appears from the Brāhmaṇa (passage) 'The seers (saw not) Indra' (ṛṣayo vā indram) a.

सीमभागानथ Am¹, सोमभागांस्ततस् B.— त्राह्मणात्तवि m¹r, त्राह्मणा तदि bfk.—
157^{cd} is found in B and m¹ only.—The end of the varga is here marked by 39 in m¹b,
by 30 in fk, not at all in hd (as the last line is wanting in these MSS.).

TS. iii. 5. 21: ṛṣayo vã indram pṛatyakṣam nāpasyan; tam rasiṣṭhaḥ pratyakṣam apasyat . . . tasmai etānt stomabhūgān abravīt.

- 32. Vasistha and his descendants. Deities of RV. vii. 1-32.
- 158. Vasistha and the Vasisthas thus (became) Brāhmans in the office of Brahman priest a, most worthy of fees in all rites at sacrifices.

विश्वष्य विशिष्य B, विश्वष्य विशिष्य Am¹.— ब्रह्मकर्मणि hm¹bfk, वे ततो उभवन् r.— यञ्जेषु hm¹r, याञ्जेषु b, जातेषु fk.— द्विणीयतमासाया Am¹, द्विणीयासातो अवत् fk, द्विणीयास्ततो अवत् fk, द्विणीयास्ततो अवत् r.

- ^a Cp. RV. vii. 33. 11: uta asi maitrāvaruņo vasisthaurvasyā brahman manaso 'dhi jātaḥ; TS. iii. 5. 2¹: tasmād vāsistho brahmā kāryaḥ.
- 159. Therefore one should honour with fees all such descendants of Vasistha who may at any time even to-day be present at a sacrificial assembly, so (says) a sacred text of the Bhāllavins.

चे बापि Am¹, श्रवापि B.—सद्खाः खुलु A, सद्खास्त्वि B.— वाहिंचित् Ab, कर्मणि fkr.—श्रहेंचेद् hdr, श्रहेंचे m¹, पूजचेद् B.—माझवेची श्रुतिस्त्व्यिम् Am¹, वृद्धर्थे माझवे श्रुतिः B.

160. Now the seer, the son of Mitra-Varuna (Vasistha), with the following sixteen a hymns (beginning) 'Agni' (agnim: vii. 1. 1) praised Agni; 'Enjoy our' (juṣasva naḥ: vii. 2) here are Āprī stanzas.

तुष्टावापिम् hdm1, तुष्टाव चापिम् r, तुष्टाव वापिम् bfk.—लिपम् hdm1, no तुin bfkr (रत्यपिम्).—आप्यस्तव hdm1r, आप्रियस्तु fk, आप्रियस्त b.

- That is, vii. 1-17, deducting vii. 2 as an Aprī hymn; on this method of stating the figures, cp. above, iv. 16; v. 12, 105 &c.
- 161. Then 'Forth to Agni' (prāgnaye: vii. 5), 'Forth of the sovereign lord' (pra samrājah: vii. 6), the second 'Forth to Agni' (prāgnaye: vii. 13) which consists of three stanzas—these are addressed to Vaiśvānara. Then those which follow, (beginning) 'In thee, indeed' (tve ha: vii. 18), are addressed to Indra,
- 162. being fifteen hymns (vii. 18-32): praise of the Maruts is incidental (in them). In the (stanza) 'No one Sudās's' (nakih sudāsah: vii. 32. 10) the gift of Paijavana (Sudās)

The end of the varga is here marked by 32 in m1bfk, not in hd.

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33. Deities of R.V. vii. 33-38.

163. is proclaimed by Vasistha, as well as in the four a (stanzas) 'Two from the grandson' (dve naptuh: vii. 18. 22-25). 'Whiterobed' (śvityańcah: vii. 33) they pronounce to be a dialogue or a hymn addressed to Indra.

चतुर्किसु A, चतुर्छिश्निः B.—संवादसूलम् b, संवादः सूलम् hdm¹r, संवादे सूलमिन्ट्रे fkr², संवादमैन्ट्रसूतं r⁵r¹.—श्वित्यंचसु hd, °श्वित्यंवसु r¹r³r⁴r⁵, श्वित्यंतसु b, °श्विन्यं तन्तु r, खिति खु f, खितिख k.

The masc. caturbhih, as in several other passages, being used for the fem. catasybhih (see index of words under catur).

- 164. Here is proclaimed a dialogue of Vasistha and Agastya with their sons and also with Indra, and (their) greatness, birth, and action (are celebrated).
- 165. The following four (hymns) 'Forth' (pra: vii. 34-37) are addressed to the All-gods. There, however, the stanza 'Born in the waters' (abjām: vii. 34. 16) praises the Dragon (ahi), and there 'May us not' (mā naḥ: vii. 34. 17) (praises) the Dragon of the Deep (ahi budhnya)^a.

तच तु Bhdm¹, यानि r.— ऋहिं तच hm¹r, ऋहिं देवं bfk.— मा नोऽहिर् hdm¹r, मा नोऽहिं b, सा नोऽहि fk.— वुध्यम् hdb, वुध्य m¹r, मध्यम् fk.

a The reading adopted in the text is supported by the Sarvanukramani: 'abjam' aher, ardharca uttaro 'hirbudhnyāya.

B 166. The Dragon (ahi) strikes (āhanti) the clouds, or he goes a in the midst among them. The Dragon is of the deep (budhnya), for he is born in the deep (budhna), the air b.

श्रहिराहित m¹ br, श्रहि: सदंसि fk.— भेघान्स r, भेघांस b, भेघांसि m¹, भेघांसि fk.—एति वा bkr, एवति वा f, एतीता m¹.—तेषु अध्यक्ष: r, न्येष अध्यक्ष: m¹, तेषअधीनः b, तेषअधान: fk.—वृञ्चे हि bf, ि हि k, वृद्धीति r, वृञ्चे हि m¹.—This sloke is not found in A, but only in B and m¹.

a Ahi in Nirukta ii. 17 is derived from ayana, going, or āhanti: ahir ayanād: etiantarikṣe...nìrhrasitopasarga āhantijti.

b Cp. Nirukta x. 44: yo'hiḥ sa budhnyo: budhnam antarikṣaṃ, tannivāsāt.

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167. 'On high that' (ud u syah: vii. 38) is a hymn of Savitr. Here the couplet 'Blessed for us' (sam nah: vii. 38. 7, 8) has Steeds as its divinities, and the hemistich 'On Bhaga the mighty' (bhagam ugrah: vii. 38. 6^{cd}) is addressed to Bhaga, so a sacred text (states).

सूत्रं hm¹r, सूत्रे bfkr²r⁵.—°देवतः hdm¹, °देवतः B, °देवताः r.—धर्चस आगो hm¹r³B, धर्चस पादो r.—इति श्रुतिः m¹fr²r⁵r⁷, इति श्रुतः hdr³, इति खुतिः bk.—167^d in r reads प्रश्वसायासृचि खुतः by confusion with the second pāda of the next line.—The end of the varga is here marked by 33 in m¹ bf, not in hdk.

34. Deities of RV. vii. 38-43.

168. And the third verse in the fifth (stanza) here (vii. 38. 5°) a has the Dragon for its divinity.

B As the hemistich 'On Bhaga the mighty' (bhagam ugrah: vii. 38. 6 ° d), so also is 'Now Bhaga' (nūnaṃ bhagah: vii. 38. 1 ° d) b:

तृतीयोऽच hm¹r, तृतीयोऽख bfk.—पहम्यामहिहैवतः Am¹, प्रथमायायृचि खुतिः bfk, प्रथमायायृचि खुतः r.—168^{cd} is wanting in A and m¹.—नूनं अयो m¹r, जनं अयो b, जन अयो न अयो व अयो k.

a There is no reference to this pada in the Sarvanukramani.

b That is, the latter hemistich as well as the former is addressed to Bhaga as a form of Savitr (cp. next floka).

B 169. according to (the stanza) 'May that Savitr produce treasures' a (RV. v. 82. 3), he (Savitr) may $(v\bar{a})$ be (regarded as) Bhaga^b.

'Upright' (ūrdhvaḥ: vii. 39. 1) is (the first of) five (hymns) addressed to the All-gods (vii. 39-43). Bhaga is the divinity of the five stanzas

स वा brk, सर्व ॥ f.—पचोर्ध्वः Am¹r², पचोर्ध्वः r, पचोर्ध्वः b, पंचार्धः f, पंचार्धः k.— पचर्ची सगद्देवतः Am¹r², पचर्ची सगद्देवताः r, पचार्धाः सगद्देवताः b, पंचार्थाः सगद्देवताः fk.—169^{ab} is wanting in A and m¹.

^a The whole pāda in RV. v. 82. 3 is: sa hi ratnāni dāšuse suvāti savitā bhagaļ.

^b It is perhaps owing to this remark that the Sarvānukramaņī states the deity of RV.

vii. 38. 6^{cd} to be Savitr or Bhaga: bhagam iti bhāgo vārdharcaļ.

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170. (beginning) 'Winning at morn' (prātarjitam: vii. 41.2-6). The last (stanza) is addressed to Dawn (vii. 41.7), or else a prayer a for the seers (drastr) b is here (expressed). Some, however, pronounce Bhaga only to be (the deity) in the (stanza) 'At morn' (prātah: vii. 41. 1) c.

उपस्थान्त्या hm¹, जडासांत्या b, उदाक्षांत्या f, उदास्रांत्या k (श्वन्त्योषस्था Sarvānu-kramaņī), उपसोऽक्या r.—द्रष्ट्रयो चाग्नित्व च b, तष्ट्रयो चाग्नित्व च f, तष्ट्रयो चाग्नित्व च k, बृष्टव्या चाग्नित्व वा r⁵r⁷, द्रष्टु सौत्याश्चित्व वा m¹, द्रष्टुं सौत्याश्चित्व वा r.—प्रातित्त्वस्थां भगभेव hm¹r, प्रातित्त्वितां भागीमेव br²r⁵r⁷, प्रातुत्वितां भागिमेव fk.

- Dawns shine on us,' in RV. vii. 41. 7. Whereas according to 169 this stanza would be addressed to the All-gods; cp. Sarvānukramaņī: ādyā lingoktadevatā.
- 171. Now the seers at the beginning and end (of hymns) proclaim (deities) in an occasional manner^a (prasangatah): (thus) in this hymn there are some deities (here) and others (there) in that place (tatra)^b.

षादावने तु hd, प्रादावने च m¹, प्राचानेषु r⁵ r², प्राचातेषु fk, प्राह्यनेषु b, प्राचानेषे ते तु r.— ह्यूवयः hd, ह्यूष्य b, ह्यय f, ह्ययं k, (च) स्वयः m¹, (ते तु) स्वयः r.— सूते रिस्न Bhm¹ r³, सूतेषु r.— लन्या Bhm¹ r³, सान्या r.— प्रन्यासाच fkr² r⁵ r¹ r³, प्रन्यासाच b, सान्यासाच r, प्रन्यासाच hdm¹.

- ^a Cp. above, iii. 52 (note also the v.r. there, prātaryogāt).

 ^b That is, at the beginning and end of the hymn: Agni, Indra, Mitra, Varuņa, Aśvins, Pūṣan, Brahmanaspati, Soma, Rudra, as well as Bhaga, occur in the first stanza, and Usas, besides the deities of the refrain yūyam pāta, in the last stanza of this hymn, which as a whole is addressed to Bhaga.
- 172. Other deities are proclaimed because they belong to the same world or because they are associated a, or else again because they share praise (samstavāt), because of the sphere of (their accompanying) troop (gaṇa) b, or because of a (common) attribute (bhaktitah).

सालोक्यात् hdm¹r, कालादा B.—गण्यानाड् hdm¹r, गण्यानाड् b, गण्यान॰ f, गुण्यान॰ k.— मिलतो hm¹r, मिलतो b, ॰मिलनो fk.—न्यासु hm¹r, न्यासु bfk.—The end of the varga is here marked by ३४ in m¹fk, by २४ in b, not at all in hd.

* 172^a=i. 19^a, 98^a; vii. 144^c. Thus Indra is associated with the troop of the Maruts. Cp. i. 73, 76, 77.

TI. E e

BRHADDEVATA (y. 173-

35. Deities of RV. vii. 44 49.

173. Next (come) one (hymn) addressed to Dadhikrā (vii. 44), one to Savitr (vii. 45), one to Rudra (vii. 46) in succession. But the deities proclaimed as belonging to the first (stanza) of (the hymn) addressed to Dadhikrā (vii. 44. 1)

हाधिक्नं hdbr, दिधक्नं fk.—रीद्रम् hdr, सिद्रम् bf, सिंद्रम् k.—दाधिक्ने hd, दाधिक्ने b, दिधिक्नं nlfk, दिधिक्नं r.—प्रथमायासु Aml, प्रथमायां तु B.

174. may be recognized a. 'O Waters' (āpaḥ: vii. 47) should be (regarded as) addressed to the Waters. The first triplet (of the next hymn) is addressed to the Rbhus (vii. 48. 1-3). The last (stanza: vii. 48. 4) is pronounced to be addressed either to the All-gods or to the Rbhus.

॰हेबी बा hdm¹rbfk, ॰हेबी तु r¹r⁴r6.—174d is omitted in r¹r⁴r6.

a That is, by their names occurring in the stanza; cp. Sarvānukramaņī: ādyā liāgoktadevatā.

175. For it is thus that this entire (hymn) addressed to the Rbhus is chanted on the tenth day in the litany to the All-gods a. 'Whose chief the sea' (samudrajyeṣthāh: vii. 49) is (in) praise of the Waters.

श्रद्धि hm¹, शास्त्रे r³, खंचे f, अने k, श्रस्त्र br.—समस्तं hm¹, समस्तं च bfkr.— समुद्धच्चेष्ठा खपां hr, समुद्धच्चेष्ठित्यपां r¹r⁴r⁶, समुद्धादित्यपां bf, समुद्धादित्यपा k.—175^{abc} omitted in r¹r⁴r⁶.—The end of the varga is here marked by ३५ in m¹bfk, not in hd.— The last pāda is not repeated here in either b or f.

* See ĀSS. viii. 12. 24, quoted by Sāyaṇa on RV. vii. 48. 4: dasame 'hni vaisvadeva-sastra ārbhavanividdhānam : sūtryate hi : pbhukṣaṇa ity ārbhavam iti; cp. below, vi. 108.

211] —vi. 4 TRANSLATION AND NOTES [-RV. vii. 59

1. Deities of BV. vii. 50-66.

1. Now with the hymn 'Guard me' (\bar{a} $m\bar{a}m$: vii. 50) the deities are praised in successive stanzas:

B Mitra-Varuna (1), and Agni (2), the (All)-gods (3), as well as the Rivers (4).

जनस् m¹r, अवस् fb, अधस् k.— 1^{ed} is not found in A, but only in B and m¹. It must be original as the detailed statement of the Sarvānukramaņī is founded on it: ā māṃ: maitrāvaruny, āgneyī, vaišvadevī, nadīstutiķ.

2. Two triplets (vii. 51, 52) have the Ādityas for their deities. The triplet which (begins) 'Forth' (pra: vii. 53. 1-3) is to the Two Worlds (rodasī). There are (then) four (stanzas: vii. 54. 1-3, 55. 1) addressed to Vāstospati; the seven (following: vii. 55. 2-8) are traditionally held to be lullaby stanzas^a.

°देवत्यौ bfkdr, °देवत्यो m¹, °दैवत्यौ h.— वास्तोष्पत्याम् hd, बांस्तोष्पत्याःम् b, वास्तोष्पत्यम् r, वास्तोष्पतिम् fk.— चतसस् Am¹, चतसस् fkr, चतसस् धुः b.— प्रस्तापन्य स्त्रचः स्तृताः B (प्रस्तापन्यो मृचः b, प्रस्तापत्यो मृच f, पश्चापत्यो मृचः k, प्रस्तापिन्य स्त्रचः r), लष्टौ प्रस्तापिनी स्तृताः A (°पनी स्तृताः r¹r³r⁴r⁵, °पिनी स्तृताः hd), सप्त प्रस्तापिनी स्तृताः m¹.

- The reading of B is too vague, 'there are stanzas traditionally held to be lullables,' while the reading of A would include the first stanza, 'eight are traditionally held to be a lullaby.' The reading of m¹ alone gives the correct sense clearly: 'seven are traditionally held to be a lullaby.' অম perhaps dropped out owing to the following syllables মহা, মহা being then supplied in A and মহা: in B.—In Rgvidhāna ii. 26. 5 this hymn is described as prasvāpanam.
- 3. After this there are four hymns addressed to the Maruts (beginning) 'Who, pray?' (ka im: vii. 56-59); the last stanza of these (vii. 59. 12) praises Tryambaka a, the divine father.

परं Am¹, ततः B.

- There is no mention of Tryambaka in the Sarvānukramanī, which describes this stanza as raudrī mṛṭyuvimocanī.
- 4. With the seven hymns beginning 'When' (yat: vii. 60-66) Mitra-Varuna are praised; but with the following eight (beginning) 'To meet your' (prati vām: vii. 67-74) the divine Aśvins.

खुती तु br, खुती सु fk, खुती ती hm1. - परेपु Am1, खुती B.

5. (In) 'When to-day' (yad adya: vii. 60) one (1), (in) 'Aloft the sun' (ut sūryaḥ: vii. 62) three (1-3), (in) 'Aloft he goes' (ud v eti: vii. 63) four and a half (1-5^{ab}) are addressed to Sūrya, while (in) 'That eye' (tac cakṣuḥ: vii. 66. 16)^a the eye (of the sun) is sung as the deity.

यद्वेकोत्पूर्यक्षित hm¹bfk (यवदि॰ fk), यद्योत्पूर्व इति तिखा.—सीर्थस् hdm¹, सीर्था, तद्यु bfr²r⁵r¹, तद्यु k.—इति तु hdr, इति (no तु) bfkr²r⁵r²m¹.—The end of

the varga is here marked by 9 in m1bfk, not in hd.

^a There is no statement about this stanza in the Sarvānukramanī. Cp. below (9).

2. Deities of RV. vii. 66-85.

B 6. Saunaka has stated that the two stanzas 'Thus of you to-day' (tad vo adya: vii. 66. 12, 13) belong to the Adityas, while all the other stanzas, 'When to-day' (yad adya: vii. 66. 4-11) and the rest, are proclaimed (by him) to be addressed to Sūrya.

सत्याः सर्वा ग्रह्मः सीया br, सपत्या सर्वा खनः सार्च fk, सपत्या खनः सर्वाखा m¹ (the plural of सीरी would be more consistent with 5 and 9 than that of सीया),—This and the following three slokes (6-9) are found in B and m¹ only.

- a Cp. below (8), where it is stated that these stanzas are traditionally held to be addressed to the Adityas.
- B 7. 'These chastisers' (ime cetāraḥ: vii. 60. 5) and the rest... these nine are traditionally held to belong to Aryaman, Mitra, and Varuna.

इसे चेतार fkm¹r, इसे चेतारम् b.— Of the second pada consisting probably of pratikas only, I have been able to make nothing. The readings of the MSS. are as follows; सत्ते सिचो f, ख ते निचो k, स तेल सिचो b, खचे सिचो r, खते सिचो m¹.— सिचजु तत् m¹bfk, सित: जुत: r.

B 8. The ten stanzas beginning 'When to-day the sun's' (yad adya sūrah: vii. 66. 4–13) are traditionally held to be addressed to the Ādityas; or else Savitr, Aditi, Mitra, Varuna, Aryaman, Bhaga वाद्यार m¹bfkr²r⁵, वाद्यार r (=r¹).

B 9. are praised. The three stanzas which then follow, 'Aloft that' (ud u tyat: vii. 66. 14-16), are addressed to Sūrya. The teacher Saunaka has stated the stanza 'That eye' (tac cakşuh: vii. 66. 16) to be a prayer^a.

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a That these two ślokas (8,9) belonged to the original text is supported by the fect that the wording of the Sarvānukramaņī is clearly based on them: BD. yad adya sūra ttyādyā daśādityāh, Sarvānukramaņī caturthyādyā daśādityāh; and both have tterah sauryah.

10. Now Dawn (is praised) with the seven (hymns) 'Forth the Dawn' (vy uṣāḥ: vii. 75-31); but the four hymns following these, 'O Indra and Varuṇa' (indrāvaruṇā: vii. 82-85), are (in) praise of Indra-Varuṇa.

एख: m¹rbfk, एसि: hd.—°हावन्यति Am¹, °हावन्यति b, **°हावन्**यानि r; the whole line is चलारीं होवन्यो जुति: in f, चलार्रहो खुति: in k.—The end of the varga is here marked by 2 in bfk, not in hdm¹.

3. Vaciatha and the dog of Varuna: RV. vil. 26-39.

B 11. In the hemistich 'Aloft the light' (ud u jyotih: vii. 76. 126) the Middle (Agni) is praised.

During a the night Vasistha in a dream b approached the house

of Varuna c.

11ab is not found in A or m¹, but only in B.—স্তাম আবংব hm¹r, স্থামনাবংব fkn(cgh), স্থামনাবংব bn(am)s, স্থামন্ত্ৰংব n(b), স্বীহঁসাবংব r⁵.

- a 11^{ed}-15^{ab} are quoted in the Nītimañjarī on RV. vii. 55. 2; and 11^{ed}-13 in Sāyaņa. on RV. vii. 55. 3. b See Vedische Studien, ii, p. 56 (cp. 55). c Cp. RV. vii. 86. 6: svapnaś caned anrtasya prayotā; and vii. 88. 5: bṛhantaṃ mānaṃ, varuṇa, . . sahasradvāraṃ jagamā gṛhaṃ te.
- 12, 13. He then entered. A dog there ran at him, barking.

 B Pacifying the hound which was making a din and running (up) with intent to bite, he lulled him to sleep a (vyasusvapat) with the two (stanzas) 'When, O bright one' (yad arjuna: vii. 55. 2, 3).

He sent him b as well as the other attendants of Varuna to

sleep c.

तं तच bfkrns, तं त्वच hd, त्वं तच m¹.— श्याधावत Am¹, श्यावतत Bns.—12^{ed} and 13^{eb} are not found in A, but in B and m¹ only.— दष्टुम् m¹n(h)s, दंदुम् fk, च्रुम् b, द्रुम् rn.—13. ज्ञाथां m¹bfks, चिमि: rn.— यसुष्ट्यत् m¹bfr, व्यसुष्यत् k, व्यसुप्त् n, ह्र्युम् rn.— य तं Am¹, एवं Bns.— प्रलापवासास bfrn, प्रसापवासास k, प्रखाप-यासास hdm¹s.

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- The anomalous form vyasusvapat is evidently based on the refrain of RV. vii. 55. 2-4, ns su svapa. I was therefore tempted to make the emendation nyasusvapat. The reading of B evam connects 13^{cd} with 13^{ab}, that of A sa tam, 13^{cd} with 12^{ab}. Cp. Vedische Studien, ii, p. 56, note².
- 14, 15. Then king Varuna bound a him with his fetters. Bound (thus) he (Vasistha) praised his father (Varuna) with the next (itah) b following four (hymns) 'The wise' (dhīrā: vii. 86-89). Then his father released him.

A As soon as the (stanza) 'Thee in the fixed' (dhruvāsu tvā: vii. 88. 7) had been uttered, the fetters dropped (pramocire) from him.

दी: पान्नी: प्रखनध्यत Am1 (प्रति॰ m1), खान्यामान्त्रत्वसुन्त Bn.—ख नृत् hm1rfkn, स नृत r1r4r6, स नृत्वा b.—॰िसिर्त hdr, ॰िसर्त bfk.

15. ततः पिता hm¹bf, वधः पिता k, तथान्त्रथा n.— 15^{ad} is the reading of Am¹; instead of it, but after 14^{ab}, Bm¹ read:

बचः स¹ वाष्णैः पाग्रिर्भुवासु खेति² हुआते ।

¹ fr²r⁵r¹, वर्ष सा k, तद्दः स b. ² r²r⁵r¹, खूवासुलेति b, ऋचासुलेति fk.

Both forms of the line are omitted in n.—The end of the varga is here marked by \geqslant in m^1 , after 15^{ab} (pitā) in bfk (as the B form of 15^{cd} comes before 15^{ab}), not at all in hd.

* Here the root bandh is conjugated as an Atmanepada of the fourth class; cp. v. 134 and vi. 23 (duhyāti in A).

* That is, after the group 82-85 mentioned in 10.

* The anomalous form pramocire must be meant for the 3. plur. perfect passive (by false analogy from forms like pecire). The whole line has been adapted from RV. vii. 88. 7:

* dhruvāsu tvā āsu kṣitiṣu kṣiyanto vy asmat pāśam varuņo mumocat. The reading of B would mean: 'In the stanza dhruvāsu tvā he appears bound with the fetters of Varuņa.'

4. Deities of RV. vii. 90-96.

16. The next three hymns, 'Forth with longing for the heroes' (pra vīrayā: vii. 90-92), are addressed to Vāyu. Now in this praise those (stanzas) are addressed to Indra-Vāyu in which there is praise in the dual (dvivat)².

तास्वै॰ Am^1 , तार्थि॰ B.—॰वायव्याः जुतौ $m^1r^1r^3r^4r^6$, ॰वायव्याः जुतौ hd, ॰वाय-व्याः स्वतो r, ॰वायव्याः भवो hd, ॰वाय्यः hd hd

* See Sarvānukramaņī on RV. vii. 90: aindryas ca yā dvivad uktāļi; cp. also Sadgurusisya.

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B 17. 'Forth with longing for the heroes' $(pra\ v\bar{v}ray\bar{a}: vii. 90.\ 1)$ is spoken of in the Aitareya (Brāhmaṇa) a as a stanza addressed to Vāyu belonging to the Praüga litany $(pr\bar{a}ig\bar{\imath}):$ the predominance of Vāyu is (thereby) expressed in contravention $(vyatyayam\ krtv\bar{a})$ of one of its verses $(pada)^b$.

्यायव्या m¹bfk, वायव्याः r.—प्राख्यी॰ m¹r, प्रानुगी॰ b, प्रासुगी॰ fkr².

- a That is, AB. v. 20. 9. b That is, the first pads of vii. 90. I contains the dual form $v\bar{a}m$, so that judged by this the whole stanza would be addressed to Indra as well as Vayu.
- B 18. 'These with true' (te satyena: vii. 90. 5-7) being a triplet, 'As long as strength' (yāvat tarah: vii. 91. 4-7), again, being a quatrain, 'Eager' (uśantā: vii. 91. 2), being one, and the stanza 'Forth the presser' (pra. sotā: vii. 92. 2)—these are traditionally held to be the nine (stanzas) belonging to the two (Indra-Vāyu).

अ खीता चर् br, प्र सोता चर् f, प्र सोता च m¹k.—The words एता नव खूता: occur above, vi. 7^d.—17, 18 are not found in A, but in B and m¹ only.

- a The details given in this sloka are not mentioned in the Sarvanukramani.
- 19. The two (hymns) 'The pure' (sucim: vii. 93,94) are addressed to Indra-Agni; the two following, 'Forth' (pra: vii. 95, 96), are addressed to Sarasvatī. Sarasvat (is praised) with the stanza 'He' (sah: vii. 95. 3) and with the three 'Longing for wives' (janīyantah: vii. 96. 4-6).

हुचे सर्खान्स एति B (हुचे bfkr², देचा r⁵r¹), खुतसैव सरखांखु Am¹. I have preferred the reading of B (with the emendation च्हचा for हुचा) because it is supported by the Sarvānukramaņī on RV. vii. 95, 96: तृतीया सरखते .. पराखिस्रो गायन्यः सर्खते.—च तिद्धितः hdr³, चतद्धिः m¹r¹r⁴r⁶, चतुर्ध्वः r, चतुर्भेवे b, चतुर्भवे fk.—The end of the varga is here marked by 8 in bfk, not in hdm¹.

. 5. Story of Mähusa and Sarasvatī: RV. vii. 95, 96.

20. King Nāhuṣa a in former days wishing to consecrate himself for a thousand years, travelled over this (earth) with a single chariot, saying to all streams:

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वर्षसङ्काय hm1r3B, वर्षसङ्काणि . — ॰र्घनेमां hdr, ॰र्घनेमान् b, ॰र्घन मा
fk.—मुवन् r, मुवंत् hd, मुवत् fk, ऋवन् b.

* The story of Nahusa and Sarasvatī is briefly referred to by Sayana on RV. vii. 95. 2.

21. 'I am about to offer sacrifice; bring me shares (for it), either in pairs or singly.' The rivers replied to the king: 'How can we, who have but very little power,

यहत br⁵, हत fk, पहत r¹r⁴r⁶, बहुष hdm¹r³.—आगांके hdm¹r³, मां खंडी r¹r⁴r⁶, सा संवी fk, सा: संवी: r⁶, मा: संबी b.—वायविक्य: Am¹r², ष्यथविक्य: b, षयविक्य fk (°स k), वापनेक्य: r.—नदा: ख्ल्प॰ hm¹bfk, नदासाल्प॰ r.

22. bring you all the shares for a sacrificial session lasting a thousand years? Resort to the Sarasvatī: she will bring them for you, Nāhuṣa.'

भागान्सवादि hdm¹, भोगान्सवादि r, सर्वान्भोगांसि bfk.—खरे all MSS. and r.— वार्षसहस्ति hdm¹rb, वर्षसहस्ति r²r⁵, वर्षे सहस्रके fk.—ते B, ला A.—वाज्ञच m¹r, वाज्ञव: hdf, वाज्ञत: k, न्यबु:ष: b.

23. Saying 'So be it,' he quickly went to the river Sarasvatī; and she received him and yielded (duduhe) (him) milk (and) ghee.

श्वासाम् Am¹, जगसाध B.— आपगां A, पावनीं B (b, °नां fkm¹).— सर्वतीस् all but m¹, which has समुद्रगास.—23°d is the reading of B; प्रतिजयाह सा चैनं पयः सिंप दुद्धति is that of Am¹. I have preferred the former as it more closely follows the words of RV. vii. 95. 2: धूनं पयो दुद्धहे नाऊषाय.

24. This exceedingly marvellous act of the Sarasvatī towards the king, the son of Varuṇa (Vasiṣṭha) proclaimed with the second (stanza) of the first (of the two hymns, viz. vii. 95. 2).

No MS. marks the end of the varga; but that it ends here is indicated by the fact that the figure **u** is in b placed after 26^{ab}, which in that MS. by mistake ends similarly, viz. प्रथमस तृतीयया (see critical note on 26).

6. Deities of RV. vii. 97-104.

25. 'In the sacrifice' (yajñe: vii. 97) is addressed to Brhaspati; (then comes) a (hymn) addressed to Indra (vii. 98); but the two following (99, 100) after that are addressed to Viṣṇu, and the

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three (stanzas) 'Wide' (urum: vii. 99. 4-6) should be (regarded as) addressed to Indra as well. The two next (hymns) 'Three' (tisrah: 101, 102) are addressed to Parjanya.

यज्ञे वाईसायमेन्द्रं hm¹ r³, यग वहस्पिद्धं च f, यग वहस्पिद्धं च k, वाईसायमेद्दं ज b (no यज्ञे), दे वाईसाये ऐन्द्रे च r, ऐन्द्रे यज्ञे दिवः सूक्ते r¹ r⁴ r⁶.—तु परे ततः Am¹, ज ततः परे B.— उज्मेन्द्राञ्च hm¹ (उर्मियेन्द्राञ्च S), उक्तमेन्द्राञ्च r, उक्तमेन्द्राञ्च bk, उक्तमेन्द्राञ्च f.—तिन्नः खुः br, तिन्न ख f, तिन्नञ्च hdm¹k.

A 26. Now the first (stanza) here a (vii. 97. 1) praises Indra, the second and the rest (2, 4-8) (praise) Brhaspati.

B In 'At the sacrifice' (yajñe: vii. 97) the first (stanza) praised Indra alone, but the last both Indra and Brhaspati.

a 26ab is the reading of Am1; instead of this line B has:

जाशीर्च्छक् प्रथमा तच प्रचमस्य तृतीयया ।

b r, आशीर्भव m1f, आशी अव k, आशी b.

The first pada here is probably a corruption of 26^a (the last five syllables being practically identical), while the second seems to be due to a confusion with 24^d .

26^{cd} is not found in A, but in B and m¹ only. 26^b is redundant, as stanzas 2, 4-8 would already be addressed to Brhaspati by 25^a; while 26^c repeats the statement of 26^a; on the other hand 26^d is necessary to the sense (cp. Sarvānukramaņī). The original reading of 26 thus seems certainly to have consisted of the single line: स्तीतीक्ट्रं प्रथमा लब्दा वृद्धती। cp. Sarvānukramaņī on vii. 97: यज्ञी. ऐब्राद् बाईस-ख्यक्षिक्ट्री च.

27. The third and the ninth (vii. 97. 3, 9) praise Indra and Brahmanaspati. (The hymn) 'For a year' (samvatsaram: vii. 103) (praises) the frogs; but that which follows (vii. 104) is addressed to Indra-Soma.

सौतीन्द्रा^o Am¹, सहेन्द्रा^o B.— अण्डूकान् bfkSs, संगुकान् m¹, संख्डूका r²r⁵r⁷, साण्डूकम् A. I have preferred the former reading as being supported by the Sarvānu-kramaņi: सण्डुकांसुष्टान

a 27 ab and 28 are quoted by Sayana in his introduction to RV. vii. 104.

28. The seer, when his hundred sons had been slain by the followers of Sudās, full of pain and overwhelmed with grief for his sons, saw (this hymn) for the destruction of demons a.

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राषोद्धं m¹r¹r⁴r⁶br⁵nS, s (v.r.), रवोद्धं hrfks.— 28^{cd}, occurring here in B and hdr³ (but omitted here in m¹r¹r⁴r⁶), is repeated at 34^{ab}, with विश्वशे (A) in place of सौदासे: (B).— तिश्व hd, भुष: Bs.— The end of the varya is here marked by & in m¹bf, not in hdk.

a 28ab is quoted in the Nītimanjarī on RV. vii. 104. 16.

7. Detailed account of RV. vii. 104.

29. The stanza 'Who the simple' (ye pākaśamsam: vii. 104.9) is addressed to Soma; the next (10) after that is addressed to Agni; the eleventh is addressed to the All-gods (11); the couplet which follows it (12, 13) is addressed to Soma.

भापेयी m1dr, सामेयी h, न्पेया b, न्पेया fk.

30. The stanza 'As if I' (yadi vāham: vii. 104. 14) is addressed to Agni, while 'Who me' (yo mā: 16) is traditionally held to be addressed to Indra; 'She who strides forth' (pra yā jigāti: 17) is addressed to the pressing stones, while 'Spread out' (vi tiṣthadhvam: 18) is addressed to the Maruts.

ऐन्ही यो मिति तु स्नृता hm1r, यो मितीन्द्र सुतो दयोः bk, यो मितींद्रसती दयोः f, यो मेतीन्द्रः सुतोऽर्द्धया r5r7.—याञ्जी hdm1r, वराप्री b, वराष्री f, वरीत्री k.

31. Five (stanzas, beginning) 'Hurl forth' (pra vartaya: vii. 104. 19-22, 24) are addressed to Indra, while the last stanza is addressed to Indra-Soma. In the stanza 'May not the demon us' (mā no rakṣas: 23) the seer invokes a blessing a

॰सोमी लृगु॰ hm², ॰सोमीखृगु॰ r, ॰सोमी लगु॰ f, ॰सोमी न्वृगु॰ b, ॰सोमी हुगु॰ k.— लाशिषम् bkr, लाशिष hdm².—लृचि hdr, त्यृचि bfk, हुचै r¹r⁴r⁴.

- a I have preferred the reading āsiṣam to āsiṣah because it is supported by the Sarvānukramanī on RV. vii. 104: pra vartayeti paācaindryo mā no rakṣa ity ṛṣer ātmana āsīh.
- 32. and protection in heaven and earth on his own behalf. 'The owl-fiend' (ulūkayātum: vii. 104. 22) (prays) 'Slay these night-walkers of various forms's.

दिवि चैव hdm¹, दि्वश्चेव br, दि्विश्चव fk.—पृथिखां च hdm¹, पृथिखास br, पृथिखोस fk.—पालनम् m¹bkr, पालतम् hd.— उन्नुक्यातुं rs (and RV. vii. 104. 22),

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च्याता all the MSS. (°यान्त r⁷) except r⁵.—This sloka is omitted in r¹r⁴r⁶ according to R, p. 163, note ⁹, but this statement contradicts his preceding note ⁸.

- a 32^{cd} is quoted by Sāyaṇa on RV. vii. 104. 22, who adds a line which is not found in any of the MSS. of the BD.
- 33. Now in the fifteenth and in the eighth (stanza) of the hymn the son of Varuna (Vasistha), while as it were lamenting, his soul being overwhelmed with pain and grief, utters a curse.

जूलखा जष्टम्यां hd, (॰सा?) जप्टम्यां r¹r³r⁴r6, सूलसाष्टम्यां m¹fk, सूलसापृत्रम्यां b, ब्यूलखाचाष्टम्यां r.

34. Vasistha was at that time pained, as his hundred sons had been slain by Sudāsa^a who, in consequence of a curse, had been transformed into a demon (rakṣas); such is the sacred tradition.

तिक्षाल् hdr, नास्त्रिन् m^1 , कुद्धः B. — विसष्ठो hdm^1r , सौदासैर् b, सौदासेर् f, सौदासे k. — दुःखितस्तदा hrbfk, दुःखितः सदा m^1 . — $34^{ab}=28^{cd}$ (cp. v.r. there). — बे श्रुतिः Δm^1 , नः श्रुतम् B. — The end of the varga is here marked by $\mathfrak O$ in bfk, not in dm^1 .

^a For Sudās, as above, iv. 106, 112.

Mandala viii.

8. Story of Kanva and Pragatha.

35. a Kanva and Pragatha were two sons of Ghora. When they had been dismissed by their preceptor they dwelt together in the forest.

•ज्ञातावृथतु: hdr, •ज्ञा खोषतु: b, •ज्ञाता खोतु: fk. It would have been more consistent to print •ज्ञाता जवतु: (cp. iv. 96° and note a).

- The following four slokas (35-38) are quoted by the Nītimanjarī on RV. viii. r. Şadgurusişya (p. 136 f.) gives a metrical form of the story which is differently worded.
- 36. Now while these two dwelt there the younger (brother) of Kanva (i.e. Pragātha), having placed his head while asleep (svapat) on the lap of Kanva's wife, did not awake.

क्ष्यवपत्याः rn, द्यादः पत्याः fk, व्यवपत्या b, क्ष्यपत्यां hdm¹.—खपत् hdm¹r³ fr²n, द्ययत् k, (चिरो) द्यपत् n, श्रमात् r¹r⁴r⁶, द्यपन् br.—क्ष्वद्योतः ते hm¹, क्ष्य-द्यातः ते d, क्ष्यव्योते b, द्यवद्यातः ते f, क्ष्यवद्यातः ते k, क्ष्यवद्यातः ते n, क्ष्यद्यातः क्ष्यतः ते d, क्ष्यवद्यातः ते व व्यवद्यातः ते व व्यवद्यातः ते क्ष्यवद्यातः ते व व्यवद्यातः ते व व्यवद्यातः

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- The MS. evidence for t, that is for the neuter participle agreeing with siras, is overwhelming, though scapes would be more natural.
- 37. Now Kanva, enraged by suspicion of a sin (and) wishing to curse him, awakened him with his foot, as though about to consume him with his fiery energy.

श्रमुकामज्ञ hrbfk, हन्तुकामज्ञ n.— पापानिश्रङ्कया hm¹rb, पापातिश्रंकया f, प्राप्तिश्रंकया k, प्रतितश्रंकया n.—बीध्यामास hdrn, वीवयामास b, योवयामास fk.—दिधज्ञतिय m¹rn, दिधुज्ञतिय hd, विधज्ञतिय f, विधज्ञुतिय k, दिवज्ञतिय b.

38. Pragatha, becoming aware of his intention a, stood with folded hands and chose the couple for his mother and father.

तं भावं hrb, तं भा d, भावं तं fk.—प्रवाधः hdrk, प्रथमः b.—प्रांववि खितः bk, प्राविष खितः f, प्राञ्जविः खितः hdr.

a Cp. above, iv. 50, 59.

39. The seer, being (thus) the son of either Ghora or Kanvaa, saw, in company with many other members of his family, the eighth Mandala.

घौरों hm¹r, घोरों bfk, घोरों r¹r²r⁴r⁶.— काखों hdf, काखों b, कारानों k, काखों m¹r.— वज्ञिस: सह hdm¹b, वज्ञिन सहित कि प्रति: पितु: r.— यहित कि प्रति कि hdm¹r (°त: r), सहित: सिख b, सिहिन्दिषि f, सिहितिरिषि k.—The end of the varga is here marked by ⊆ in bfk, not in hd.

^a Cp. Sarvānukramaņī on RV. viii. 1: sa ghaurah san bhrātuh kanvasya putratām agāt; Ārņīnukramaņī viii. 3: pragātho ghorajo munih, sa ki ghorasya kanvasya bhrātā san putratām gatah.

9. Deities of BV. viii. 1-21.

40. There are four hymns addressed to Indra (beginning) 'Not at all' (mā cit: viii. 1-4): in the stanza 'Downward his mighty' (anv asya sthūram: viii. 1. 34), Śaśvatī, daughter of Angiras, living (vasantī) as his wife (nārī) b, praised her husband c.

वसन्ती hdm1r, वसंती kr2, वसती bfr5.

That is, living with him as his wife, though he had been turned into a woman.

On Sasvatī and nārī, see above, ii. 83 and note.

Op. Sarvānukramaņī: painī cāsyaāngirasī sasvatī pumstvam upalabhya enam prītā antyayā tuṣṭāva.

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41. The seer turned that Āsanga, who had been a woman, into a man (again) a. With the four b stanzas 'Praise' (stuhi: viii. 1. 30-33) his own gift (to the seer) is proclaimed (by Āsanga).

तमासंग खुतवान् hdm¹, तमासङ्गः सुतवान् r, तं सासंतं क्वतवान् br⁵r⁷, तं सासं क्वतं क्वतवान् f, तं सासं क्वत क्वतवान् k.—स्वस्थ A, तस्थ B.—सुहीत्धृतिमस्तुर्भिः परि-बीर्तितम् all MSS. (सुहि सुहीति चतस्रभिः S).

- a Cp. Sarvānukramaņī on RV. viii. I: āsaāgo yah strībhūtvā pumān abhūt sa medhyātithaye dānam dattvā stuhi stuhīti catasṛbhir ātmānam tuṣṭāva. The story of Āsaṅga is related by Sāyaṇa on RV. viii. I. I and 34. Āsaṅga, son of king Playoga, was, he relates, owing to a curse of the gods, turned into a woman, but afterwards was, by the favour of Medhyātithi, restored to manhood by the power of penance. He consequently bestowed much wealth on the seer (30-33) and was praised by his wife Saśvatī, daughter of Aṅgiras (34). See also Ṣaḍguruśiṣya, p. 137; Sieg, Sagenstoffe, pp. 40, 41.

 b Though caturbhiḥ is, as we have seen, frequently used alone as an alternative for catasṛbhiḥ (cp. next śloka), it seems hardly possible that ṛgbhiś caturbhiḥ could have been the original reading. I was therefore much tempted to emend the MSS. reading to catasṛbhiḥ prakīrtitam. With reference to this passage (RV. viii. I. 30-33) the Sarvānukramaṇī has catasṛbhiḥ, the Nītimafijarī ṛgbhiś catasṛbhiḥ (Sieg, p. 41), and the Āṣṣānukramaṇī ṛcāṃ catasṛnām. In the Rāmāyaṇa, however, caturbhiḥ occurs in juxtaposition and agreement with a feminine noun (see St. Petersburg Dictionary, under catur).
- 42. But with the two stanzas 'Bestow' (śikṣa: viii. 2. 41, 42) that of Vibhindu, king of Kāśi (kāśya)a, is proclaimed, while with the four (stanzas) 'Which' (yam: viii. 3. 21-24) the (gift) of the liberal Pākasthāman is praised.

जाञ्चस्य hbr, जास्यस्य d, कामस्य fk.—पाकस्याद्यसु hm1r, ०स्थासस्य br2r5, ०स्थानस

fk.—भोजल hm1r, मोवस b, भोवस f, भोवस k.

- B Gp. Sarvanukramanī on RV. viii. 2: antyābhyām medhātithir vibhindor dānam tusfāva. B See note b on 41.
- 43. The two pragātha couplets (beginning) 'Forth' (pra: viii. 4. 15-18) Śākaṭāyana thinks are addressed to Pūṣana; Gālava, however, (thinks) the former (15, 16) is addressed to Indra only, the latter (17, 18) to Pūṣan.

की hm²rs, तु B.— उत्तरस् hm²r, उत्तराम् b, उत्तनम् fkr5.

a 43 sb is quoted by Sadgurusisya on BV. viii. 4.

44. In the last triplet of the last of the Indra hymns here (viii. 4. 19-21), the gift of king Kurunga is praised (with the words) 'Abundant wealth' (sthuram rādhah: 19).

ऐन्ह्राणासिइ hm1r, ॰णां लिइ k, ॰सां लिइ f, ॰णां न्विइ b.—The end of the varga is here marked by Q in m1bfk, not in hd.

10. Deities of EV. viii. 5-18.

45. In the hymn addressed to the Asvins, 'From afar' (dūrāt: viii. 5), the thirty-seventh stanza, (that is) the hemistich 'As' (yathā: 37°d), and the final couplet (38, 39) are traditionally held to be (in) praise of the gifts of Kaśu a.

सप्ततृंशतमी b, °चिश्रतमी f, °चिंसतमी k, °तृंशतमा hd, चिंशत्तामे r, °विंशतमा m¹.—इत्यर्धची hm¹B (°ची f), तचार्धची r.—दानसुतिः b(S), नावसु f, (सर्घा)निस्तु k, दानस्तः hm¹r.—सृता b, omitted in fk, स्नृतः hm¹r.

^a Cp. Sarvānukramaņī on RV. viii. 5: antyāh pañcārdharcās caidyasya kasor dānastutih.

46. 'Great' (mahān: viii. 6) is addressed to Indra: in (the stanza) containing (the word) 'ancient' (pratna: viii. 6. 30), Śākapūṇi, as well as Mudgala, son of Bhṛmyaśva, thinks Agni Vaiśvānara is praised.

भि वैशानरं जुतम् br, पिर्वैश्वानरः खुतः Am¹.—46^{abc} is omitted in fk.—अहानिव्हं प्रतन्तवाम् Am¹, महानिन्हं प्रनेवावाम् b, महानितीव्ह्दैचलम् r.—आर्थश्वश्चेव r⁵, मार्थाश्वश्चेव hm¹br, सार्थश्चिव f, सार्थख् k.

^a The eleventh as well as the thirtieth stanza contains the word, but the latter only can be meant.

47. But in the triplet 'A hundred' (satam: viii. 6. 46-48) the gift of Tirindira is recorded. 'Forth' (pra: viii. 7), the following (hymn), is addressed to the Maruts; and the three 'Hither to us' (ā nah: viii. 8-10) are addressed to the Asvins.

तीर्रिहरं hdmlr, निरिहरं bfk.—प्रेति जा r, प्रेत्या hdmlbfk.—ण्यनानि च hmlr,

a Cp. Sarvānukramanī: treo 'ntyas tirtadisasya pāršavyasya dānastutiķ.

48. 'Thou' (tvam: viii. 11) is addressed to Agni. 'Which, O Indra' (ya indra: viii. 12. 1) are six (12-17) addressed to Indra; but in a hemistich of the last (stanza) but one of the last (viii, 17. 14^{ab}) the god Vāstospati is praised.

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49. 'This' (idam: viii. 18) has the Ādityas as its deities: with three a (of its stanzas), the sixth, the fourth, and the seventh, Aditi is praised; the eighth stanza, 'And' (utα), is addressed to the Aśvins.

°दितिः खुता hm^1r , °दितिसाथा B.— षष्णा चतुर्था सप्तम्या $r^1r^4r^6$, षथ्यां चतुर्थां सप्तम्याम् hd, षथ्या चतुर्थीसप्तम्योर् m^1 , षथ्यां चतुर्थीसप्तम्योर् B.—The end of the varga is here marked by 90 in m^1 bfk, not in hd.

a The Sarvanukramani does not specify these three stanzas.

11. RV. viii. 19: praise of Trasadasyu's gifts.

50. (In) 'Blessing' (śam: viii: 18.9) the three (gods) Fire (agni), Sun (sūrya), Wind (anila) are (respectively) praised in successive verses (pac-chah). The pragatha couplet 'Whom' (yam: viii. 19. 34, 35) is (in) praise of Varuna, Aryaman, and Mitra

यक्स्व॰ A, पच्छोखाम् r, षक्काखोम् f, षष्ठासोम् k, षाक्काखोम् h.—॰मिनायां Am^1 ॰ शिनास्तुं r^2r^5 , ॰मिनास्तं bfk.—प्रगायो Am^1 , प्रगाये B.—र्ति सुतिः r, र्ति सुताः B, एति सदा hdm^1 , र्ति तदा r^3 .

Cp. Sarvānukramaņī on RV. viii. 18: parā (9) agnisūryānilānim.

51. a in the (hymn) addressed to Agni. 'He has given' (adāt: viii. 19. 36, 37) are (two stanzas in) praise of the royal seer Trasadasyu.

B He gave fifty maidens b and three herds of seventy (saptatih) cows,

खुती hdr, खुति bfk.—सप्तती: br, सप्तमी fk, सप्तति: m¹, सप्तय: n.—51^{ed}-57^{ab} are not found in A, but in B and m¹ only.

The following six and a half slokas (51-57 ab) are quoted in the Nītimañjarī on RV. viii. 19. 37. b Cp. RV. viii. 19. 36: adāt . . pañcāsatam trasadasyur vadhūnām.

B 52. horses, and camels, and he also (gave) various garments, jewels, a brown bull, the lord that led those (herds) a.

श्वाष्ट्राणां m¹fkrn, श्रवीराष्ट्राणा b.—तथैवासी m¹, तथैवासी b, तथैवासी fkn, उरआणां r.— वृषमं fkr, वर्षमं b, विविधं m¹.— श्रावं m¹n(m), श्वां n, श्वां n(h), श्वां bfr, श्वां k.— श्रवेसरं m¹frn(a), श्रवेशरं kr², श्रवेचरं b, श्रासेसरं n.— पतिम् r, प्रति m¹fkr²n, पथि b.

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See RV. viii. 19. 37: tisīņām saptatīnām syāvah praņetā . . diyānām patih; cp. the enumeration of gifts in RV. viii. 46. 22, 23.

B 53. Having wedded, the seer as he went on his way proclaimed (all) this to Indra, and with the hymn 'We' (vayam: viii, 21) (praised) Śakra. Pleased thereby the Lord of Śacī

°শ্বৰ ল m¹bfkn, °শ্বৰ ভ r.— মুদ্দ ল all MSS. r and n (cp. v. 137).— মুখীपति: m¹bfkr, gici: n (cp. v. 137d).

B 54. (said), 'O seer, choose a boon.' Humbly the seer replied to him: 'I (will) enjoy, O Lord, simultaneously the fifty maidens a of the race of Kakutsthab,

तमुचिर् br, तमुचिम् fm¹, तमुचीम् k.— काकुत्खा rn, काकुत्खा b, काकुत्खाः k, वाकुः सुत्खः f.—कवाः पक्षाग्रद् frn, दंन्याः पंचाग्रद् b, पंच कन्याग्रद् k.—रसचे bfkrn(h), रसदोत् m1, रमद n. — 54 cd, 55 omitted in r7. — The end of the varga is here marked by 99 in bfk.

a This most probably refers to the pancasatam vadhunam mentioned above (51). Note the nom. pañcāśat used for the acc. b This word is printed by Mitra as a vocative, but it is impossible that this patronymic should be applied to Indra. The word is, however, probably used in the text owing to the close association of Kakutstha with Indra (see St. Petersburg Dictionary, under kakutstha).

The boons chosen by the seer. Story of Sobhari and Citra.

B 55. (and choose) the assumption of many forms at will, youth, and everlasting enjoyment, the conch treasure a, the lotus treasure b always remaining in my house.

यौवनं m¹bfkr, युगपत् r⁵.—असुहिष्व॰ m¹r, अद्वेहिष्व॰ n, अगुहिष्व॰ fk, अध्व॰ b.

^a Prosperity departs with its disappearance: cp. Pañcatantra, ii. 10; Indische Sprüche, b That is, 100,000,000 pieces of money. 3950.

B 56. May the famous (asau) Viśvakarman fashion (for me) palaces of gold by thy favour, and a flower garden with celestial trees for (each of) those (spouses) separately;

प्रासादान् m1frn, प्रसादान् bk.— कर्मासी m1bfkr, कर्मा तु n. — कुर्वीत m1bn, कवीत fk, करोतु r.— वाटी च m¹kn, वाटां च f, वाटी च b, वाटी च r.— सुर्द्धमेः ा, सुरद्री: b, सुरद्रमे fk, सुरद्रमा: m1.

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B 57. and let there be no co-wife rivalry among these (fifty spouses).' And he (Indra) said, 'All this shall be (fulfilled).'

'Come hither' (ā ganta: viii. 20) is a hymn addressed to the Maruts; the next one, 'We' (vanam: viii. 21), is addressed to Indra.

॰सर्भासां m¹bn, ॰सर्दासां f, ॰सासर्जासं k, ॰सर्धायां r.—॰द्रमुत्तरम् Am¹, ॰द्रमतः परम् B.

58, 59. When a Sobhari, son of Kanva, was sacrificing with members of his family in Kurukṣetra, rats devoured (his) corn and various oblations. (So) he (Sobhari) praised Indra, Citra, (and) Sarasvatī,

B with the stanza 'Or Indra' (indro $v\bar{a}$: viii. 21. 17), proclaiming (Citra's) power of giving b.

खोमरेखेव Am¹, सीमरेखेव B.— यवान जबुर् m¹r, यवा जबुर् hd, यवां चबुर् bfk.— 59. °तृष्टाव इन्हें r, °तृष्टावें हें hdbfk.— जाखाः Bn, आखुं च Am¹.— 59^{cd} is not found in A, but in B and m¹ only.— The end of the varga is here marked by 9२ in bfk.

a 58^{cd}-62^c are quoted in the Nītimafijarī on RV. viii. 21. 18. b 59^{cd} seems necessary. as without it, there is no reference in A to stanza 17 being part of the dānastuti (cp. Sarvānukramaņī: antye dvrce).

13. Story of Sobhari and Citra (continued). RV. viii. 22-25.

B 60. And the king of the rats, rejoiced at heart, from self-satisfaction himself,

Citra, being praised like a god, gave, to the seer, of cows a

संसुतो hm1r3fkr2r5r7, स सुतो r.—चिच ऋषये तु गवां दही hm1r, चिचो यहदी तद् दुचेन ह r5r7n, चिचो ददी गा सत्युचेरिह b, चिचो दादो गाच चूत्युचेरिह fk (चुत्यूº k).

- The wording of the Sarvānukramaņī, aniye dvīce citrasya dānastutih, would seem to favour the reading of B (citro yad dadau tad dvīcena ha).
- 61. a thousand myriads. Praising (him) the seer accepted (the gift). And rejoicing in heart (Citra) addressed the seer, 'I do not deserve the praise of a seer,

G g

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सहस्रं वे hbr, सहस्रं तु n.—निजयाह m¹, विजयाह hd, निर्जयाह brn.—चोवाच hdm¹r, प्रोवाच br⁵n.—ऋषे: hdr, ऋषे m¹b, ऋचि n, चि (सुति) fk.—This sloka is omitted in fk with the exception of thethree syllables चि सुति (sic).

62. having been begotten in an animal womb. Do you (rather) praise the gods.' And (yet) with the last (stanza, viii. 21. 18) he (the seer) praised him again. And with the hymn 'Hither that' (o tyam: viii. 22) (he praised) the Aśvins^a.

समृत्पन्नो Am¹, समृज्ञूतो Bn.—देवता b, देवता: n, देवना: f, देवाना: k, देवतां r, देवना hd (doubtless due to the preceding ouri), देवं नो r³, देवनो m¹.—Instead of 62^d and 63^{ab} as given in the text (according to hdm¹rbfk), r¹r⁴r⁶ read:

(सुला) चित्रं सूतैः परैस्त्रिभः। प्रशिवाविपिमिन्द्रं चामितुष्टाव देवताः॥

hd, but not m¹, add these three pādas after those in the text (which they have also), marking the lacuna of one pāda by six (h) and eight (d) short horizontal strokes at the top of the line. These pādas are probably based on a marginal gloss with reference to 62^b (देवता स्तोतुमईसि).

- * With 62^d and 63^a cp. Sarvānukramaņī: o tyam āśvinam ... īļisva .. āgneyam.
- 63. The (hymn) 'Laud thou' (ilişva: viii. 23) is addressed to Agni, and the next one 'O friends' (sakhāyaḥ: viii. 24) is addressed to Indra, but the last triplet, 'As to Varo-suṣāman' (yathā varo suṣāmne: viii. 24. 28-30), is addressed to Dawn a.

यथा वरो सुषाम्ण hdbfk (चरो fk), यथा वरः सुसान्ने r.

- ^a The Sarvānukramanī says nothing about this triplet being addressed to Usas, but states that it is a dānastuti of Varu Sausāmņa, of which nothing is said here.
- 64. Now it is these eight deities altogether who cleft Vala: Uṣas and Indra and Soma, Agni, Sūrya, Bṛhaspatia,

अष्टी तु hm¹r, अष्टी च b, अष्टा च fk.—सहितास्विता hm¹bfk, सहिता एता r. वलम् bk, वलम् fr, वश्म hdm¹.—सोमञ्जापि: hdbfk, सोमञ्जाषापि: r (cp. r in vi. 33).

- a This remark is suggested by the mention of Vala in the last stanza of RV. viii. 24.
- 65. Angiras and Saramā. Now at the beginning of the next hymn 'You two as such' (tā vām: viii. 25) there are nine (stanzas) addressed to Mitra-Varuna, but the next twelve a

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The end of the varga is here marked by 93 in m1 bfk, not in hd.

a According to the Sarvanukramani only 10-12 (not 10-21) are addressed to the All-gods.

14. Deities of RV. viii. 26-31. viii. 29 is prthak-karma-stuti.

66. are addressed to the All-gods; and the wealth which king Varu gave to the seer is proclaimed in the triplet 'A bay from Uksanyāyana' (rjram uksanyāyane: viii. 25. 22-24) a.

वरू hm1r, चतू b, चक्त fk.— यचादाद hm1r, यइदाद b, यद्दा (षये) f, यददा (क्वे) k.—After 66ab r adds (apparently from r1r4r6) the line:

इन्ह्री विद्येतयची तु दानश्क्तिप्रकाश्चम्।

which is not found in hdm1 bfk nor in r2 r3 r6, and which R already has (with slight variations) as 59°d. The line in that place is found in B and m1 only (see note b on vi. 59). — कीर्तितं तु तृचे (लिखन्) hm1r, कीर्त्तन तिन्नचे fk, कीत्तिन्नतिह चिवे b.— खिल्ला hmlbfk, तिखान् r.— ऋजमुचखायने hdr, ऋजमुख्य " गोयने f, ऋजमुर्ख्य "-णोयने k, ऋजुसुख्यणोयने 1

The pratika must be read with vyūha, rjram uksani ayane, on account of the metre.— The Sarvānukramaņī makes no mention of a dānastuti her

67. (What) the Asvins, being pleased, bestowed on Suṣāman, is

told here a: (viz.)

'Of you two' (yuvoh: viii. 26) is addressed to the Asvins: 'Do thou yoke b' (yukşva: viii. 26. 20-25) (and) the (stanzas) which (come) next are addressed to Vayu.

तिहही क्षं br, तादिही के fk, ताविही के m1. — सुवामणि f, सुवामणि b, सुसामनि r.—67ab is not found in A, but in B and m1 only.— युवोर्युद्ध r, युवोर्युद्ध fk, युवोर्युद्ध bm1, युवीर चू hd (the fuller pratika of viii. 26. 1).—वायवा उत्तराख याः hdm1r, वायवा उत्तरी तृची bf, वायवावुत्तरी नृची k.

- ^a This must refer to the following hymn: Susuman is mentioned in the second b The pratika yukṣva is necessary in A, as there would be no clue to the stanzas meant : cp. Sarvānukramaņī viņ tyādyā vāyavyāh. The reading of B, uttarau treau is, however; more definite.
- 68. Manu, as he was named, whom Savarṇā a obtained as a son from Vivasvat b, uttered the five hymns (27-31) addressed to the

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All-gods (and beginning) 'Agni at the laudation' (agnir ukthe: viii. 27).

सवर्णा bfkrs, सर्खू hdm¹.—सनुनिस all MSS., r (s, v.r.), सनु नास s.—The text of 68^{cd} follows the reading of hdm¹rbfk; the reading of r¹r⁴r⁶ is: वैश्वदेवानि सूत्रानि वगादापिरित खयम्.

- a I have followed B in reading savarņā, as this is supported by Ṣaḍguruśiṣya, p. 139:

 manur nāma vivasvataḥ savarņāyām saranyūchāyāyām jātaḥ; the metronymic, too, of Manu
 is sāvarņi. Cp. BD. vii. 1.

 b 68ab is quoted by Ṣaḍguruśiṣya on RV. viii. 27.
- 69. 'Brown is one' (babhrur ekah: viii. 29)—these are ten dvipadās with characteristic marks (lingatah); for in them the deities are praised, each separately, by their activities a.

लेता hm1r3B, लिखान् r.—ह्यासु कर्मिशः hm1rbfk, ह्यासां जविशः r1r4r6.

- a Op. above, iii. 40-43.
- 70. Now where the deities are praised by their respective actions and qualities, there is what is called separate praise of action (prthak-karma-stuti). Such a (hymn) is addressed to the All-gods.
- यच तच hm¹bfk, यच यच r.—70°d follows the reading of Am¹; the reading of B is: पृथक्कर्मजुतीयुक्तं तदिचादेश्वदैवतम्.—The end of the varga is here marked by 98 in bfk, not in hd.
 - 15. Detailed account of RV. viii. 29, 31. Deities of viii. 32-34.
- 71. Now of these (dvipadās) the first 'Brown' (babhruh: viii. 29.1) is addressed to Soma, but the next stanza (2) is addressed to Agni; (then comes) one addressed to Tvaṣṭṛ (3), and Indra (4) and Rudra (5), Pūṣan (6), Viṣṇu (7), a stanza addressed to the Aśvins (8);
- 72. the ninth is addressed to Mitra-Varuṇa (9), the tenth stanza is (in) praise of the Atris a. And in connexion with the institutor of the sacrifice (in) 'Who' (yah: viii. 31) the sacrifice (iya) b is here praised.

भैत्राद्यखुग् bfkr, भैत्रावद्यी खुग् hdm¹.—द्याग्यश्वसंखवः m¹, द्याग्यश्वसंखवः b, द्याग्यश्वसंखवः d, द्यागी भित्रसंखवः b, द्यागी भित्रसंखवा r, द्यागी संखवः fk.—

॰प्रसङ्घास hmlr, ॰प्रसङ्घात्तु b, ॰प्रसंगा तु fk.—य इत्यत्र त्रयी सुता hdml, यिबरेवात्र संस्तुता r, यजे वात्र प्रकीर्तिता b, यज्ञे पात्र प्रकीर्त्तिता fk.

The deities in the text of RV. viii. 29. 10 are in the plural: according to Sāyaṇa's comment they are the Atris. The readings mitra and aśvi are undoubtedly corruptions of atri, every letter of which occurs in one or other of the corruptions.

The conjecture 'ya' ijyā atra is supported by the Sarvānukramaṇī, which describes the hymn thus: yo yajāti . atra ijyāstavo yajamānapraśaṃsā ca. The reading trayī stutā may be a corruption of prakīrtitā.

B 73. In the couplet 'Who sacrifices' (yo yajāti: viii. 31. 1, 2) Śakra, the Lord of sacrificers, is lauded. In the couplet 'Glorious his' (tasya dyumān: 3, 4) the sacrificer (is praised), also in the four (stanzas) 'Swiftly' (makşu: 15-18).

यजताम् br, यज्ञानाम् m¹fk.—यज्ञा r, यज्ञाम् b, यद्गा m¹, यज्ञा f, युजा k.— सन्तिति r, सन्तिति b, सन्तिति fk, यद्गिति m¹.—This sloke is not found in A, but in B and m¹ only.

B 74. The five stanzas 'The couple who' (yā dampatī: viii. 31. 5-9) are (in praise) of husband and wife a as sacrificers. 'Hither protection' (ā śarma: 10) is a prayer. The two following 'May hither come' (aitu: 11, 12) are addressed to Pūṣanb; while (in) 'Since' (yathā: 13) Mitra, Aryaman,

यञ्चनोर् br, यञ्चिश्र्र fk, यद्दाश्रीर् m¹.—या दंपती खुच: m¹, या दंपतीत्रृच: br, या दंपती न्वः k.— आ श्रमीश्रीरेतु r, आ श्रमीसीर्पि तु b, आ श्रमीश्रीरपां m¹, अर्थश्रमीसिर्पी fk (॰वी k).—पौष्णौ परे b, पौष्णो परि m¹f, पौष्णो परि k.—सिवोऽर्यमा bfkm¹, सिवार्यमा r.—यथा bfkr, तथा m¹.—This śloka is not found in A, but in B and m¹ only.

a Cp. Sarvānukramaņī, yā ityādi panca dampatyoh, which is probably based on the above, dampatyoh panca yā dampatī reah.

b Pūsan is mentioned in 11 (aitu), but not in 12.

B 75. and Varuna, the Adityas, are praised; 'Agni' (agnum: 14) is to Agni.

The three following hymns after this, 'Forth the deeds' (pra

kṛtāni: viii. 32-34), are addressed to Indra.

जुतास्वच m¹bfk, जुतस्वच r.—75^{ab} is not found in A, but in B and m¹ only.—
The end of the varga is here marked by 98 in hdbfk.—A has only two and a half slokas in this varga.

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- 16. Indra and Vyamsa's sister. Deities of BV. viii. 35-46.
- 76. In 'Downward' (adhah: viii. 33. 19) a girl addressed Indra (who appeared) with the characteristics of a woman a; for the chastiser of Pāka (Indra) made love to that Dānava maiden b,

अध र्त्यच r, अध्य र्त्यच b, अध्यय र्त्यच fk, अथ र्त्याह hdm¹.—कन्या तं bkr, कन्यां तं f, तस्यां तु hdm¹.—स्त्री किन्नेन्द्रसत्रवीत् hdm¹br, स्त्रा क्षिमतं । क्लाजवीत् f, स्त्रा किंगते हृह्यत्रवीत् k.

- ^a That is, this stanza is addressed by a Dānavī to Indra who has assumed the form of a woman. According to Sāyaṇa on RV. viii. 33. 19 this stanza is addressed to Āsaṅga Plāyogi when he was a woman (cp. above, vi. 41).

 ^b And had assumed the disguise of a woman because Vyaṇsa was his enemy.
- 77. the eldest sister of Vyamsa, by reason of his (Indra's) youthful desire (yuva-kāmyā)a. 'By Agni' (agninā: viii. 35) is a hymn addressed to the Aśvins. Then follow two hymns (36, 37) addressed to Indra.
- बंसस्य r^2r^7 , प्रुसस्य $r^1r^4r^6$, बंसस्य b, बंस्य f, ब्यसस्य k, पुंसस्य hdm^1r^3 .— तस्त्रीव hm^1br , तस्य व f, तस्त्रेवं k, तरीव d.— युवकास्यया $hdm^1r^3fkr^2r^6r^7$, बुवकास्यया b, बधकास्यया $r(=r^1r^4r^6)$.— पेर् ततः hdm^1r , ततः पेर् bfk (cp. vi. 25 and 79).
- The reading of r, tasyaiva badhakāmyayā, seems more natural: 'because of his (Vyaṃsa's) desire to slay (Indra),' or possibly, 'because of his (Indra's) desire to slay (Vyaṃsa)'; his making love to the sister being, in that case, a ruse. Kāmyā at the end of a compound in the BD. otherwise governs the preceding word in an objective sense (='desire for'). The original reading here was, therefore, perhaps yuddhakāmyayā.
- 78. The following (38) is addressed to Indra-Agni, (then) one to Agni (39), one to Indra-Agni (40); the following two (41, 42) are addressed to Varuna; but in the latter (42) Varuna hymn the last triplet 'Hither you two' (ā vām: viii. 42. 4-6) is addressed to the Aśvins.

ऐंद्रामं (परम्) Am1, ऐंद्रामात् b, ऐन्द्राग्वात् fkr.—ऐन्द्रामं Am1, ऐन्द्रामास् b, ऐन्द्राग्वाद् fkr.—वाव्यो m1bfkr1r4r6, वाव्यां hdr3.

79. The two hymns, 'These' (ime: viii. 43), 'With fuel' (sam-: viii. 44), are addressed to Agni; the two which then follow after these (45, 46) are addressed to Indra.

Now what Kānīta Pṛthuśravas gave to Vaśa Aśvya a

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द्मे समापेये hdm^1bfkr , द्मे तु चापेये $r^1r^4r^6$.—ऐन्हे ततः परे B, ऐन्हेति चोत्तरे Λm^1 .—वशायास्त्राय ss, वशायास्त्राय hdm^1r , वशायास्त्राय bf, वसाधासाय k.

a 79°d and 80°d are quoted by Sadgurusiaya on RV. viii. 46 and by Sayana on RV. viii. 46. 21.

80. as a gift is here praised in the (stanzas) beginning 'Hither he' (\bar{a} sa: viii. 46. 21-24). The two pragatha couplets 'Hither to our' (\bar{a} $n\bar{a}h$: 25-28) are addressed to Vayu as well as the last (stanza) but one of the hymn (32).

स द्विवसा hm¹r, स एलेवसा șs, श्रयेत्वेवसा b, श्रयेत्वेचसा f, स येत्वेचसा k.— हिंस: Am¹ șs, हिंचा B.— The end of the varga is here marked by 9ई in m¹bfk, not in hd.

17. Deities of RV. viii. 47-56.

B 81, 82. In the couplet 'Well led indeed' (sunitho gha: viii.

46. 4, 5), Mitra-Aryaman (and) the Maruts are praised.

Pleased by (the hymn) containing forty-two stanzas (viii. 45) the Fort-destroyer (Indra), after cutting through the mountain with his bolt, gave to Trisoka the cows which had been carried off by the Asuras. The seer has stated this himself in the (stanza), 'Who clave' (yaḥ kṛntat: viii. 45. 30).

83. In (the hymn) 'Great' (mahi: viii. 47), of which the Ādityas are the deities, Aditi is praised with the ninth (stanza). The last five (stanzas: 14-18) should be (considered as addressed) to Dawn as well (api)a. 'Of the sweet' (svādoh: viii. 48) is traditionally held to be addressed to Soma.

॰दिखदैवते hdm1, ॰दिखदेवते fbr, ॰दिखदेवता k.—खादोरिति स्नृतम् hm1r, खादोरभिततम् fk, खादोरभित्त b.

a The Sarvanukramani has borrowed the words antyak pancosase pi.

84. Now the following eight hymns (viii. 49-56), by seers of ardent brilliance, are addressed to Indra*; but the twenty-

sixth pragatha couplet here (viii. 54. 3, 4) is addressed to many deities.

पराखष्टी तु Am1, पराणि चाष्टी B.—तिरमतेजसाम् hm1r, तिरमचेतसास् b, तन्न-तेजसा f, तिरमतेजसा k.—ऐव्हाख्य hdm1, ऐंद्राख्यति b, ऐव्हाख्यमि kr, ऐंद्राख्यमि f.— वज्ञदैवंत: hdm1bfk, वज्जदेवत: r.

In the reading aindrany abhi, the latter word is of course the pratika of the first Valakhilya hymn (viii. 49). Cp. below, 86, note a.

85. The last stanza, 'Agni has appeared' (acety agnih: viii. 56. 5), is to Agni; the last verse (pada) a sang of Sūrya (viii. 56. 5^d). Whatever wealth Praskanva gave to Pṛṣadhra,

ऋगन्यामेर॰ hm¹r, ॰न्यामेख॰ b, ॰न्यामेय॰ fk.—सूर्यमन्यं पहं r⁵ r³, अवअत्यं पहं b, सूर्यमन्यं पहां f, सूर्यमन्यपहां k, सूर्यमन्यपहां hm¹r.—In r¹r³(?) r⁴ r⁰ 85 ab reads: खन्वे-खिपिति त्यासतोऽपि: सूर्य एव तु.—पृषभ्रस्य hm¹r, पृषत्रस्य b, पृषध्स्य f, पृषंधुस्य k, पृषभ्रस्तु r⁵ (on the corruption of स्य to स्य and स्तु cp. i. 92; iii. 6).—यद्वसु fr, यत् वसु k, चद्वसु b, यद्यसु m¹, यद्दसु hd.—The end of the varga is here marked by ९७ in m¹bfk, not in hd.

^a Or, with A, 'with the last verse (pad) he (the seer) sang of Sūrya'; pad, however, is not elsewhere used in the BD. with this sense, while pada is often so used.

18. Deities of RV. viii. 60-67.

86. all that is here praised with the two hymns 'Great indeed' (bhūrīt: viii. 55, 56).

A Now after (a hymn) addressed to Agni (viii. 60)^a there follow here six addressed to Indra (beginning) 'Both' (ubhayam: viii. 61-66).

Bhāguri says that the stanza 'The giver to me' (dātā me: viii. 65. 10) (contains) incidental mention (nipāta) of the Gods;

तज्ञूरीदिति m^1 br, तज्ञूरीति fk, भूरीदिति तु hd.—लिह संस्नुतम् Am^1 , परिकीर्ति-तम् B.— 86^{ab} is not found in $bfkr^2r^5$.— निपातमाइ hm^1r , निपातानाइ fkr^2 , निपातनेइ r^5r^7 , निपातानेइद b.

a It is to be noted that the BD. makes no -mention of the last Vālakhilya hymns (viii. 57-59). This is in agreement with the Kashmir Khila collection, which (Adhyāya iii. I-I4) only contains the first eight (viii. 49-56), introduced with the words: bālakhilyāḥ pare'ṣṭau (ii. 19): 'in the following (adhyāya) the eight Vālakhilya hymns (are given).'—

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The eleventh Vālakhilya hymn (viii. 59) has already been referred to above (iii. 119) as one (the sixth) of the eleven Suparņa hymns.—Only two of the MSS. of the Sarvānukramaņī used by me notice the Vālakhilya hymns, and viii. 58 is omitted even in these two MSS.

87. Yāska, however, considers this triplet (viii. 65. 10-12) to be addressed to the All-gods. But the hymn which here follows, 'Now these' (tyān nu: viii. 67), has the Ādityas as its divinities.

ऋचं थास्त्रस्तृचं लेतं hdm¹ r³, तृचे यास्त्रस्तृचन्तेतं r, यास्त्रोऽसेऽधं तृचं चैनं r⁵, यास्त्रो ऽस्त्रेचं तृचं चैनं b, यास्त्रो चं तृचं चैनं fk (चिचं k).— त्याद्वित्यच r, त्यान्वित्यच hdm¹, त्यानित्यच b, त्यानित्यं तु k, त्यानिं तच f.

B 88. Fishermen, having by chance seen fish in the water of the Sarasvatī, cast a net, caught them, and threw them upon² the dry land out of the water.

मीनान् m^1 r, मीनां bfk.— खाखं m^1 r, जाले k, जखं b.— बच्चोद्चिपन् r, बध्वा चाचिपन् m^1 , बच्चा चाचिपत् k, वाद्याद्चिपन् b.—88–90ab are not found in A, but in B and m^1 only.

a Udakşipan: cp. samudakşipan in iv. 24.

B 89. And they, frightened by the fall of their bodies, praised the sons of Aditi. And they (the Ādityas) then released them, and graciously conversed with them (the fishermen),

भूरीर्पातभीताकी br, भूरापातांकु ते मत्या k, भूरापातांकी मत्या f.

B 90. (saying) 'O fishermen, be not afraid of hunger,' and 'Ye shall obtain heaven.'

In that hymn (tatra: viii. 67), Aditi, the mother of these (Adityas), is praised with the triplet 'And' (uta: viii. 67. 10-12).

धीवरा: fkr, वीवरा b, धीवरान m¹.— बुद्धयं मा वो br, बुद्धयं मा वो f, बुद्धं मा वो k, बुधमावो m¹.— भूत् bfkr, भू: m¹.— खर्गे r, खर्गे च m¹, खर्गे fk, सर्ग b.— तचैषां hdm¹, चैवैषां br, चैवेषा fk.— The end of the varga is here marked by 9 in bfk, not in hd.

H h

19. Deities of RV. viii. 68-75.

91. Because she is their mother she may be praised in every praise of them owing to (this) connexion. 'Hither thee as a car' (ā tvā ratham: viii. 68-70) are three hymns addressed to Indra; (the stanza) 'Near to me six' (upa mā ṣaṭ: viii. 68. 14) a praises the seasons b.

श्वभिसंबन्धाद् hdr³, श्राप्तिसंबन्धाद् m¹, श्वितिसंबन्धाद् r¹r⁶, द्ति संबन्धाद् r⁴, श्वभि-संबंधा f, श्वभिसंबंधा k, [मातृत्वा omitted] दिभिसंवन्वा b, गर्भसंबन्धात् r.—खूथेतैषां r, सूथेतेषां hd, सूथतेषां m¹, स्ववन्त्रेनां r²r⁶r¹, स्वविर्वा b, स्ववत्रोजा fk.—खीत्यृतून् hm¹r, स्वीत्यार्चम् b, स्वोत्यार्चम् fk.

- ^a Upa mā iti sat owing to the metre for upa mā sat iti.

 b The Sarvānukramaņī says nothing of the Rtus in RV. viii. 68. 14, but includes that stanza in the dēnastuti (14-19). Ṣadgurusisya explains the discrepancy as due to the Devatānukramaņī (quoted by him, p. 141), which includes 14 in the dānastuti. In this connexion he quotes 91^{cd} and 92^{ab} (on RV. viii. 68).
- 92, 93. The five following (stanzas) in this hymn (atra) are (in) praise of the gifts of Rksa and Asvamedha (viii. 68. 15–19). The first hemistich (11^{ab}) of the couplet 'He has drunk' (apāt: viii. 69. 11, 12) is (in) praise of Indra, Agni, and the All-(gods); the rest (11^{ad}, 12) has Varuṇa as its divinity. 'Thou' (tvam: viii. 71, 72) are two (hymns) addressed to Agni; or the latter hymn (72) is (in) praise of oblations,

मृतीयमध्योर्च hd (मृत्वायमध्योर् S), प्राचीयमध्योर्च m¹r, आर्षपत्य-यमधाय b, प्राचीपत्ययमधाय f.— पराः hdm¹bs, परा fkr.— प्रपाहिन्द्र क्ष hm¹r, प्रपाहिन्द्र्य bfk.— 93. श्रेषो वद्यदेवतः hdbfk, श्रेषो वद्यदेवतः r³m¹r²r⁵, श्रेषा वद्यदेवताः r.—सूक्तमुत्तरं Am¹, सूक्तमुत्तरे b, सूक्तमत्तरे f, सूक्तमतेरे k, सूक्ते उत्तरे r.

94. and of milk, kine, and plants; for it evidently (drsyate) has this character. 'Up' (ut: viii. 73) is addressed to the Asvins. The two following hymns, 'Of every house' (viso-visah: viii. 74, 75), are addressed to Agni.

पय:पश्चोषधीनां च hm¹r, •धीनां वा bfkr²r⁵.—94^b=iii. 76^d; iv. 18^b; v. 87^b; viii. 62^d.

95. With the two stanzas 'I' (aham: viii. 74. 13, 14) the seer praises himself.

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B Having praised himself, he praises the gift of Śrutarvan a

95^{cd} and 96^{ab} are not found in A, but in B and m¹ only.—The end of the varga is here marked by 90 in bfk.

a 95 cd was probably known to the author of the Sarvanukramani: cp. antyas tisrah . . śrutarvano danastutih.

20. Deities of RV. viii. 76-90,

B 96. and the great river Paruṣṇī in connexion with what he has received $(\bar{a}d\bar{a}na)^a$.

With the following (stanza he praises) the Paruṣnī^b (viii. 74. 15); Indra with the three hymns, 'Now this' (imam nu: viii. 76-78).

चात्यादाना॰ bfkr, जात्यदाना॰ m¹.— परया पर्व्यामिन्हं Am¹b, परया पर्ळी-धिसिंहुं f, परया सार्वधीसिंहुं k, पर्व्या पर्या चेन्ह्रं r.—न्विति r, विति hdbfk.

- This line considered in connexion with the next seems very redundant and is probably a later addition.

 The Sarvānukramaņī makes no mention of the Parusņī here.
- 97. 'This active' (ayam kṛtnuḥ: viii. 79) is addressed to Soma. The three following this (beginning) 'Truly not' (nahi: viii. 80-82) are addressed to Indra. In the first of these (80) the stanza 'He has exalted' (avīvṛdhat: 10) is addressed to the All-gods.

खर्य शतुरिदं सीव्यं hm¹b, खतुरिरं सीव्यं f, खंतुरिरं सीव्यं k, सीव्यं स त्यमित्यस तयमित्यस r. — चीव्येन्द्राणि पराखतः hm¹b, पराखिन्द्राणि यानि तु r. — वैश्वदेवृगवीवृधत् hdr, वैश्वदेवृगवीवृधत् hdr, वैश्वदेव खगवीवृधत् f, वैश्वदेवन खगवीविधत् k.

98. 'Of the gods' (devānām: viii. 83) is to the Gods; the next, 'The dearest' (preṣṭham: viii. 84), is addressed to Agni. 'Hither to my' (ā me: viii. 85-87) are three addressed to the Aśvins, and 'Him' (tam: viii. 88-90) are similarly (iti) (three) addressed to Indra.

प्रमापेयसुत्तरम् hm¹rbfk, त्रापेयं तु ततः परम् r¹r⁴r6.—The text of 98° d follows the reading of Am¹; the reading of B, चीखाश्चिनानि सूत्रानि त्रा म ऐन्द्राणि तं तथा, seems preferable in itself. The second इति in A must be intended to mean so, 'similarly' (that is, 'three' = तथा in B).—The end of the varga is here marked by 20 in bfk, not in hd.—It is to be noticed that the varga has, even in B, the abnormally small number of three ślokas. This is probably due to the intention of beginning the story of Apālā with a new varga.

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21. Story of Apala.

99. There was once a girl Apālā, daughter of Atri, who suffered from skin-disease. With her Indra fell in love, having seen her in the lonely hermitage of her father.

लग्दोषिणी hdr, लग्दूषिणी b, लाग्दोषिणी fk.—हृष्ट्वा hrbfk, हृष्या r1r4r6.

- The following passage (99-106) is quoted in the Nītimañjarī on RV. viii. 91. 7 and Sadgurusisya on RV. viii. 91 (pp. 142f.): see BD. vol. i, p. 135. Cp. Sāyaṇa in his introduction to RV. viii. 91, where he gives a prose version of the story, besides quotations from the Sātyāyana Brāhmaṇa in his comment on RV. viii. 91. 1, 3, 5, 7. See also M. M., RV. vol. iii, pp. 33-38, where extracts from the BD., Ṣadgurusisya and the Nītimañjarī are quoted; Aufrecht, Indische Studien, vol. iv, p. 1 ff. quotes and translates this BD. passage.
- 100. Now by penance she became aware of all Indra's intentions.

 Taking a water-pot she went to fetch water.

खपामधे जगाम सा hdr, ऋपामनी जगाम सा b, पातुं जगाम तेजसा n, तेल खार्थ तु सापगात s.—100°d comes after 103°d in A; it is omitted in fk.

B 101. Seeing Soma at the edge of the water, she praised him with a stanza in the forest. This matter is related in the (stanza) 'A maiden to the water' (kanyā vāh: viii. 91. 1).

कथितस्तत: m¹fn, कथित सुत: bk, कथित: सुत: r.—This sloka is not found in A or s, but in B and n; 101^{cd} is in m¹ also.

102. She pressed Soma in her mouth;

B and having pressed it she invoked Indra with the (stanza), 'Thou that goest' (asau ya esi: viii. 91. 2);

and Indra drank it from her mouth,

सा सुवाव मुखे hdm¹, सा सुवाव मुखात r, सा सुवाव सुवात bfk, सा सुवाव तथा n, सुवाव खमुखे s.—इन्द्रस् m¹ bfkns, इन्द्रस्त A.—102^{bc} are not found in A, but in B only. Şadgurusişya has two entirely different padas in place of 102^{bc}.

103. after he had eaten cakes and meal from her house. And she praised him with stanzas, but with a triplet (viii. 91. 4-6) she addressed him (saying),

य तबृहात् hdr, स तब्रहात् m1, शतक्रतुः Bn.— जगादैणं तुचेण तु hm1r, जगादिणं

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विचेत सा b, सोममिंद्र तृचेव सा f, असी द्वृते दृचेन सा r⁵ r⁷, कुर तात चिकीर्षितम् n. Şadgurusişya has these two lines in the following considerably modified form:

निर्गात्स क्षचित्पूर्वं भचयिता गृहासुनेः। च्छिमः सुला जगादेन्द्रं कुछ मा सुलचं लिति॥

The last pada here is nearly the same as 104^b.—The end of the varga is here marked by 29 in bfk, not in hd.

22. Story of Apala (concluded). Deities of RV. viii. 92, 93.

104. 'Make me, O Śakra, to have abundant hair, (and) to be faultless-limbed, (and) fair-skinned.'

B Hearing this speech of hers, the Fort-destroyer was pleased with it.

सुल्वस् hm¹ns, सुल्वां br, सुन्वयां f.—तेन m¹bfkr, तस्त्रे n.—104^{ed} is not found in A or s, but in Bm¹n only.—Şadgurusisya omits 104^a also, but has 104^b in a slightly modified form (see note on 103).

105. Indra passing (praksipya) her through the carriage aperture (between the body) of the car and the yoke a, drew her forth three times. Then she became fair-skinned.

रथिक्ट्रिण ताम् all MSS., r and n(hm), रथिक्ट्रि गताम् इ, रथे ऋद्रिणा ताम् n.—
सुलक् सा तु ततो अवत् hm1rs, ततः सा सुलचामवत् bfkr5r7n.

- ^a Without a knowledge of the construction of cars at the period when this passage was written, the exact meaning must be uncertain, but the wording indicates that the two genitives express the two parts between which there was an aperture (ratha-chidra).
- 106. Her first skin which was cast off became a porcupine ($\hat{s}alyaka$), but the next became an alligator ($godh\bar{a}$), and the last a chameleon ($krkal\bar{a}sa$).

106ab follows the reading of Am1; the reading of Bn is:

तस्यां लिच व्यपेतायां सर्वस्यां भ्रस्थकोऽभवत्। (सर्व॰ hfkn, पूर्व॰ r)

The reading of A is favoured by that of Sadgurusisya:

तस्याः पूर्वहता या लग्जातिः सा भ्रस्थकोऽभवत्।

107. Yāska and Bhāguri call this hymn a story a (itihāsa), while Saunaka calls 'A maiden' (kanyā: viii. 91) a (hymn) addressed to Indrab, as well as the two which come next (beginning) 'As one who drinks' (pāntam: viii. 92, 93).

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इतिहासिनदं Am¹, इतिहासिनमं B.— यान्त्रभागुरी Am¹ (°री hd, °रि: m¹r¹r³r⁴r⁸), यास्त्रमाठरी r, यास्त्रमातरी bfk, यास्त्रमानवी r⁵r⁷.— लैक्ट्रं पान्तिस्तुत्तरे च के hm¹r¹, सूत्रे पान्तिन्द्रे ततः परे bfkr.

^a Cp. Vedische Studien, i, p. 292 f. ^b The Sarvānukramanī combines the two

statements in describing the hymn as an itihāsa aindraḥ.

B 108. But the last (stanza) of the latter (viii. 93. 34) is pronounced in the Aitareya (Brāhmaṇa) to be addressed to the Rbhus; for on the third Chandoma (day) this hymn is chanted (śasyate) as one addressed to the Rbhus.

सार्भवी m¹b, सार्भवंवी f, चार्भवी r.— उत्तरसीतिरयक्षे br, इस् इसीतिरयक्ष m¹, (प्रोक्ता) त्तसीतिरयक्षे f.— इंग्लिशिक्षे r(m¹?), इंद्रोधिक b, इंद्रोधिक f, इंद्रोधिक k.— This sloke is not found in A, but in B and m¹ only.— The end of the varga is here marked by २२ in bfk.

* AB. v. 21. 12; cp. Sarvānukramaņī: antyaindrārbhavī.

* See chandoma and chāndomika in the St. Petersburg Dictionary; in the smaller Dictionary Böhtlingk accepts the reading chāndogika here = Chāndogya Brāhmaņa.

* Cp. BD. v. 175.

23. Story of Soma's flight from the gods.

109. The following hymn, 'The cow' (gauh: viii. 94), is addressed to the Maruts; the following six, 'Hither to thee' (ā tvā: viii. 95-100), are addressed to Indra.

B In the second hymn of these (96) they say there is a story (itihāsa):

a Soma, oppressed by fear of Vrtra, fled from the gods;

भा ले॰ br, ह्या ले॰ Am¹fk.—इतिहासं fkr, इतिहास्य b.—109^{cd} is not found in Am¹, but in B only.—अपन्नस्य तु Am¹s, अपचन्नास B.

The following passage (109^{ef}-115) is quoted by Sāyana on RV. viii. 96. 13 (cp. RV. i. 130. 8): cp. var. lect., M.M., RV.² vol. iii, p. 39 f. See Vedische Studien, vol. iii, p. 49 f. The story refers to RV. viii. 96. 13-15.

110. and he betook himself to a river named Amsumatī² in (the country of) the Kurus. Him approached, with Brhaspati only b, the slayer of Vrtra^c,

नावा hdm^1bfk , नामा $r^1r^3r^4r^6n$, (°ती°) नाक्षीम् r, नाम s.—•ध्यतिष्ठत् $hm^1r^2r^5s$, •धातिष्ठन् b, •धित्तष्ठत् $r^1r^3r^4r^6$, न्यतिष्ठत् n.—कुक्ल् r^2r^5ns , कुन्तम् b, कुन्त f, गुक्ल् Am^1 .—•केन ऋभयाद् r, •केनाप्यस्ययाद् hdm^1 , •केनान्वयाद् b, •केनात्वया f, घृषान्वयाद् r^5r^7 , सोऽभ्ययाद् s, सोऽभ्यगाद् n.

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- a Cp. RV. viii. 96. 13 · ava drapso amśumatīm atisthat.

 b Cp. viii. 96. 15:

 bṛhaspatinā yujendraḥ sasāhe; cp. AB. vi. 36. 14: bṛhaspatinatva yujā.

 siloka is quoted by the Nītimañjarī on RV. viii. 95. 7.
- 111. being about to fight a in company with the greatly rejoicing Maruts, armed with various weapons. Soma, seeing them approaching, stood in array with his forces,

चोत्खमानः br, चोच्चमाण् $r^1r^4r^6$, चोत्खमानं bdm^1fks .—सुसंहष्टेर् brbfk, च संहष्टेः $r^1r^4r^6$.—तानायतः सोमः bdrb, तानायतः सोमः f, तानायतांत्सोमं $r^1r^4r^6$.—व्यवस्थितः bdrbk, व्यवस्थितं $r^1r^4r^6$.

- a The accusative yotsyamānam cannot be right, as this would imply that soma was already about to fight, and that he was accompanied by the Maruts, while dṛṣṭvā tān āyataḥ would then become unintelligible. The situation appears to be this. Indra, accompanied by Bṛhaspati alone among the gods whom Soma had left, approaches the latter, while on a warlike expedition in association with his allies the Maruts. Soma, on seeing Indra's host, takes it for Vṛṭra's army and assumes the defensive. Bṛhaspati then comes forward and explains that it is Indra with his Maruts.
- 112. thinking Vrtra was approaching with a hostile host, intent on slaying (him). To him, arrayed and ready with his bow, Brhaspati spoke:

सन्वाणी वृत्रसायान्तं hdm1rbfk, सन्वानं पुत्रसायान्तं r1r4r6.

113. 'This is the Lord of the Maruts, O Soma; come back to the gods, O Lord.'

B Hearing the speech of the preceptor of the gods, which was unavailing because he believed it was Vrtra,

सीम एहि m¹r, सोमेहि hdfb, सोमेसहि k, सोम मेहि r¹r³r⁴r⁶, सोम प्रेहि s.—113^{cd} is not found in A, but in Bm¹ only.— अनर्थ kr, अन्यर्थ b.— The end of the varga is here marked by २३ in bfk. The varga has five and a half slokas, but 113^{cd} is probably a later addition; for it is both superfluous and omitted not only by Sāyaņa but also by m¹, which almost invariably has the additional readings of B.

24. Story of Soma's flight (continued).

114. he replied 'No.' (So) the mighty Sakra, taking him by force, went to the gods in heaven. The celestials (then) drank him in due form.

ख्र्म एव A, श्रोजसैव m¹s, श्रोजखैव b, र्नर्जखैव f.—देवानाहाय Am¹s, देवाना-यनं br, देवानातं f.

115. And having drunk (him) they slew in battle nine times ninety a demons. All this is related in the triplet 'Down' (ava: viii. 96. 13-15)b.

त्रव इत्यक्षिंसृचे hdm¹, त्रापि च तिसंसृचे r¹ r³ r⁶, त्रायव द्रप्स इत्यक्षिन्द्रुचे s, त्रायव द्रप्ससुचे B.

Cp. vi. 51; vii. 51. b 109^{cd}-115 is translated in Vedische Studien, vol. iii, p. 50.

B 116. (The seer praises) Indra, and the Maruts, and also Brhaspatia: for these are the deities of the triplet; Saunaka says that Indra alone (is the deity).

र्क् च bfkm1.—बृहस्पतिम् bkm1, ॰पति f.— 116ab is found in bfkm1 only.— श्वेता hm1r3B, तस्य r.

^a In connexion with the following line, 116 ^{ab} seems necessary. Mitra makes no reference to it, though it must be in his B MSS. also. As the names are in the accusative in the MSS., I have assumed the ellipse of *stauti*, which has frequently to be supplied in the BD., though hardly ever in so forced a way as here.

B 117. But in the Aitareya (Brāhmaṇa) a it (the triplet) is said to be addressed to Indra-Brhaspati.

With the triplet 'Here I' (ayam: viii. 100. 1-3) Nema, son of Bhrgu, praised b Indra without seeing him c.

जिल्लो m¹bfk, जल्ला r.—117° is found in B and m¹ only.— तृचेनेन्द्रम् hrbfk, तृचे-नेन्द्रम् dr⁵r7.—चपश्चंतं hdm¹bf, श्रपश्चन् तम् r⁵r7, श्रपस्वंते k, श्रदृश्चन्तम् r¹r⁴r6.

* AB. vi. 36. 12. b Tuṣṭāva from 118a. c Apaśyaṃs tam is necessary because it is Nema who does not see Indra.

118. And Indra (then) with a couplet (4, 5) (says), 'Here I am, behold me, seer a.'

B For Nema, being alone (eka) while praising (Indra), had also said, 'There is no Indra b.'

हुचेनायम् br, हुचेनाहम् m¹fk, पराश्यां तु hd.—श्रहं पश्च च आसृषे br, श्रहं पश्च च आसृषे br, श्रहं पश्च च आसृषे m¹, श्रहं पश्च च मा तृषे f, श्रयसस्त्रीति मासिति hd.—118°d is found in B and m¹ only.—सुवनेव r, सुवंनेव b, सुवनेत m¹, सुवंतेव fk.—The end of the varga is here marked by २४ in bfk.

a Cp. RV. viii. 100. 4: ayam asmi jaritah pasya mājha. b Cp. ibid., 3: nendro astīti nema u tva āha.

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25. Details regarding RV. viii. 100. Vișnu helps Indra.

B 119. Indra, on hearing that, praised himself with two stanzas (4, 5) as he showed himself^a.

The seer on seeing him was greatly rejoiced, and in the couplet 'All this of thee' (viśvet tā te: viii. 100. 6, 7)b

दर्शयन् fkr, दर्शयत् b.—119ab are found in B and m1 only.—ऋषिसं दृष्टा hdm1, च्छिषिसु दृष्टा r, तं दृष्ट्रिषिस br2r5r7, तं दृष्ट्रार्षिस f.—सुप्रीतो hdr, संप्रीतो fk, संप्रीती b.

- a Though somewhat redundant 119^{ab} is probably original, as it appears to have been known to the author of the Sarvānukramaņī; cp. the statement there: ayam iti dvī-cena indra ātmānam astaut.

 b This and the further details (119^{cd}-124^{ab}) as to RV. viii. 100 are passed over in the Sarvānukramaņī.
- 120. lauds both the gift of Indra and his various deeds. But (the stanza) 'Swift as thought' (manojavāh: viii. 100. 8) is addressed to the Bird (suparna), while 'In the ocean' (samudre: 9) is (in) praise of the Bolt.

दानम् hm1rb, पानम् fk.—सीपणीं hm1r, सीवणीं bfr2r5, सीवणि k.

121. In the couplet 'When Vāc' (yad vāk: 10, 11) he (the seer) praises the divine all-pervading Vāc.

Having a tormented these three worlds Vrtra remained (un-

assailable) by reason of his fury.

•तिषेमान् A, •वृत्धेमान् r²r5r7, •वृत्धेमां f, •वृत्तीमां b, •वृत्तीमां k, •वृत्तीमां k, •वृत्तीमां k, •वृत्तिमान् s.— ख्वा hdm¹s, ख्वं r, ख्वं bf, त्यं k.

- a The following three ślokas (121^{cd}-124^{ab}) are quoted by Sayana on RV. viii. 100. 12: cp. M. M., RV.² vol. iii, p. 41.
- 122. Him Indra could not slay. Going to Visnu he said, 'I wish to slay Vrtra; stride forth to-day and stand at my side.

तं नाश्वकडन्तुम् hds, तं नाश्वकं हन्तुम् r, तज्ञाश्वदंतुम् b, तज्ञाश्वकं तुं fk.— हनिष्टे तिष्ठस्व विक्रम्याय Amls, हनाव विक्रम्य तिष्ठस्वाय B.

123. May Dyaus make room (antara) for my outstretched bolt.' Saying 'Yes,' Visnu did so, and Dyaus gave him an opening (vivara).

उदातसीव m¹, उदातसीव hdr¹r⁴r8, उदातस तु bfrs, उदातसु तु k.—123bc is omitted

in fk.—The end of the varga is here marked by 24 in bfk. not in hd.

Ii

RV. viii. 100-] BRHADDEVATĀ vi. 124-

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26. Details regarding the deities of EV. viii. 101.

124. All this is proclaimed in the stanza 'Friend Vișnu' (sakhe vișno: viii. 100. 12). But the first four stanzas of the hymn (beginning) 'Specially' (rdhak: viii. 101. 1-4) are addressed to Mitra-Varuna;

प्रोतं Bs, सर्वे A.—ऋषियोतं सखेव्यृचि A, सखे विष्णविति खृचि B, सखे विछुविति खृचि f, सखे विष्णुविति व्यृचि b, विष्णविति सखे लृचि r, सखे विष्णो एति लृचा s.

125. and the three verses a of 'Forth' (pra: 5^{abc}) are to Mitrab, Aryaman, and Varunac, the fourth (5^d) is to all the Ādityas: such is (here) the praise.

वा पादाम् r, पाद्य A, पादो (॰र्थ॰) m¹, पाद्र्य bfk.—वार्य॰ rhd, (च) अर्थ॰ r¹ r² r³ r⁴, (॰द्दो) र्य॰ m¹, (॰त्) अर्थ॰ bfk.—वयस्तुर्धः hdbk, मयस्र्यः f, न यस्तुर्धः r, यस्तुर्धः r.

The MS. evidence favours the singular (pādaś ca), but this with the following trayaḥ is very forced: 'pra is a verse to Mitra, (and one) to Aryaman, (and one) to Varuṇa, (altogether) three.'

b The dative mitrāya is probably used beside the genitives aryamṇaḥ and varuṇasya because the stanza begins with pra mitrāya.

c According to the Sarvānukramaṇī, Mitra and Varuṇa only. The name of Aryaman occurs in 5°.

126. But the following stanza (6) has the Ādityas as its deities. 'Hither to me' (ā me: 7, 8) is a couplet addressed to the Asvins; there are (then) two addressed to Vāyu (9, 10), two to Sūrya (11, 12), one to Usas (13), or (the seer here praises) the light a of the sun and moon.

परा लाहित्य° hm¹r, पर्गाहित्य° b, वरामाहित्य° f.—सीर्थं m¹, खीर्थ (wrong sandhi for सीर्थं) hr³B, सीर्थं (dual of सीर्रा) S, चोत्तरे (सीर्थं) r.— उवस्था bfS, उबस्था k, भीपस्था r²r⁵r⁷, उषसा hdr³, सीर्थं (श्रीषसी) r.— प्रमां वा r³bfr²r⁵r⁷, प्रमा वां hd, प्रमा वांश् k, प्रमा वाश् m¹ (सूर्थप्रमास्तिर्धा S).— चन्द्रसूर्थयोः hm¹r³B, (श्रीषसी) सृगियं परा r.

- Another instance of the elliptical use of the accusative (prabhām) governed by stauti to be supplied: cp. note on 116 ab.
- 127. 'Generations truly' (prajā ha: 14) is addressed to Pavamāna, while with the two stanzas 'The mother' (mātā: 15, 16) the Cow is praised. 'Thou, O Agni, great' (tvam agne brhat:

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viii. 102, 103) are two hymns addressed to Agni. But in a stanza of the latter (pare) is praised Agni,

128. the Middle, together with the Maruts and Rudras, (viz. in) 'Come, O Agni' (*āgne yāhi*: viii. 103. 14).

B Or in the first hemistich, 'Generations truly' (*prajā ha*: viii. 101. 14), Agni is here named,

ঘ আটা r, ৰাম hdm¹fk, ৰম b.—128°d and 129 are not found in A or m¹, but in B only.

B 129. in the third verse ($p\bar{a}da$), the Sun ($\bar{a}ditya$), and in the fourth the Middle (Agni) is praised a: for so it has been explained in the esoteric (rahasya) Aitareya Brāhmaṇa b also.

व्यात्यातं r, व्यात्याता bfk.—The end of the varga is here marked by रह in bfk.

The Sarvānukramaņī makes no reference to this alternative of B. b That is, in the Aitareya Āranyaka, ii. 1.

Mandale ix.

27. Deities of RV. ix. 1-86.

130. Now Soma Pavamāna is praised here in the ninth Mandala a. (In the hymn) 'Kindled' (samiddhah: ix. 5) the Āprī deities (āpryah) are praised like Pavamāna b.

ज्वेते त्विह सण्डले B, ज्वेस सण्डलिंशिः Am¹ (hdr³; ॰लेऽिंशिः r¹r⁴r⁵m¹),— ॰सहाप्यसु hm¹r, ॰वहामियः f, ॰वहामीयः bkr².—॰सुताः MSS., ॰सुतः r.

- ^a Cp. Sarvānukramaņī: navamam maņdalam pāvamānam saumyam.

 ^b That is, as if they were forms, not of Agni, but of Soma Pavamāna.
- 131. And in the three stanzas 'O Agni, life' (agna āyūmṣi: ix. 66. 19-21), Agni is incidental (nipātabhāj), while in the triplet 'Our protector' (avitā naḥ: ix. 67. 10-12) he (Pavamāna)a is praised together with Pūṣan.
- a Pūsan is directly mentioned in 10, indirectly as kapardin in 11, and ūghṛṇɨ in 12; ayam somaḥ pavate occurs in 11, ayam . . pavate in 12; cp. Sarvānukramaṇī: avitā nas tisraḥ pauṣṇyo vā, that is, the three stanzas 10-12 are addressed to Pūṣan or Pavamāna.

RV. ix. 67-]

132. Then two later stanzas in this hymn (atra), 'which of thee' (yat te: ix. 67. 23, 24), are addressed to Agni; 'By both of these' (ubhābhyām: 25) is addressed to Savitr; the next stanza (26) is addressed to Agni and Savitra.

साविची अपि॰ r, साविच्यपि॰ hm¹, साविच्यपि॰ d (but the ā of ॰च्या॰ is obliterated with yellow pigment), साविच्यादन्या॰ bfk. The Sarvānukramaņī has लाविच्यपिसाविची (also in Sāyaṇa's quotation), but ॰च्यपि॰ is probably a misprint, as my index has āgnisāvitrī.

- According to the Sarvānukramanī the deity of 25 is Agni or Savitr, of 26, Agni or Agni and Savitr.
- 133. 'May they purify me' (punantu mā: ix. 67. 27) is addressed to the All-gods, while the stanza 'Near to the friend' (upa priyam: 29) is addressed to Agni, and the two next, 'Who' (yah: 31, 32), are (in) praise of the student of recitation's (svādhyāyādhyetr).

उत्तरे च य इति hr3, उत्तरे च इति d, बहुत्तरा य इत्वच r, सप्तीर्क्तरा य इत्वच B.

- Cp. Sarvānukramanī: te pāvamāny-adhyetī-stutī (RV. ix. 67. 31, 32 begin with the words: yah pāvamānīr adhyetī). With regard to the reading of the B MSS. in 133° cp. Meyer, Rgvidhāna, p. xxiii (middle).
- 134. In the hymn 'At the rim' (srakve: ix. 73), when interpreted (nirukte) a, the demon-slaying Agni b (is spoken of), and 'The filter' (pavitram: ix. 83) is called a praise of the Kettle (gharma) as (representing) the Sun (sūrya) and the Soul (ātman) c.

गिर्ते hdm¹r, निर्ते b, निर्ते fk.—सङ्घेशि r, सङ्घीति hdm¹, यङ्घे सी bf, स्ति सी k.—व्यापि Am¹ (वर्षापि r¹r⁴r⁶), व्याप B.—बोखते hm¹r, वाखते bk.—The end of the varga is here marked by २९ in m¹bfk, not in d.

I was for a long time inclined to adopt the emendation ntruktah, meaning in the hymn srakve the demon-slaying Agni is explained (as the deity); but I have retained nirukte as the reading of the best MSS. and as giving an adequate sense.

b There is no mention of Agni raksohan here in the Sarvānukramaņī; but Sāyaṇa on RV. ix.

73. 5 explains apa dhamanti... tvacam asiknīm by rākṣasam .. apaghnanti.

c There is no reference to this statement in the Sarvānukramaņī. Op. Nirukta xiv. II, where gharma is one of the concrete (bhūta) names of the Great Soul (ātman).

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-vi-137 TRANSLATION AND NOTES [-RV. ix. 112

28. Deities of RV. iz. 87, 96, 112.

B 135. The verse 'Deft, wise' (*rbhur dhīrah*: ix. 87. 3^b) should be held to be addressed to Rbhu^a. Now three gods are here b mentioned incidentally (*nipāta*) in three verses (*pāda*) c:

श्वार्भवलु r, श्वार्भवल fk, त्रार्भवलु m¹, श्वार्त्तवलु b.—भवेत्पाद fr, भवेत्याद k, भवे बाह् m¹, भेवेत्पाद b.—श्वर्याद t.—श्वर्याद r, स्वप्ति m¹, क्रतवीर bfk.—निपातेलु विभिः पादैः r, निपाने चाष्टाचास् fk, निपातेनेवाष्टाचास् bm¹.—इहोदिताः bfkr, स्हेरिताः m¹.— 135 is found in B and m¹ only.

a There is no reference to this pada in the Sarvanukramani. b This line must be an introduction to what follows in regard to RV. ix. 96. 6, stating in a more general way what is said in 136^{ab}. It is not clear to me of what 135^c, according to the reading of bfkm¹ (which is one syllable short), is a corruption. c That is, RV. ix. 96. 6^{abc}.

136. three (deities) are mentioned a with these three (verses), each containing a couplet b, (beginning) 'The Brahman of the gods' (brahmā devānām: ix. 96. 6abo); or rather it is Soma who is (here) praised as (representing) the Sun and the Soulc.

तिस्रोत्तास् m¹r, तिस्रोत्ता hd, तिस्रोत्तां b, तिस्रोत्तं fk.— विभिस्तितेर् kr, विभिस्तिते m¹, विभिस्तिते h, वृभिस्तिते d, विभिस्तिते b, व्तितर् f.— हुचा हुचै: hdm¹, हुचैस्री: r, हुचै बचा b, हचैर्म्यचा fk.— सूर्यवचात्रवचापि hd, सूर्यवचीत्रवचीपि r¹r⁴r⁶, सूर्यवचा स्रवचायम् B.—सोम एव वा Am¹, सोम हत्यपि B.—136⁶ = 134⁶.

a Tisroktāh irregularly contracted for tisra uktāh; cp. i. 50; iii. 94, &c. b I understand this to mean that each pāda here consists, as it were, of a couplet: brahmā devānām, padavīh kavīnām: ṛṣir viprāṇām, mahiṣo mṛgāṇām: fyeno gṛdhrāṇām, svadhitir vanānām. c RV. ix. 96. 5, 6 are commented upon in the Nirukta Parisista, ii. 13, 14, where Soma is explained as the Sun (sūrya) and the Soul (ātman). The Sarvānukramanī makes no reference to RV. ix. 96. 6.

137. Now while a drought was prevailing, the Lord of Saci asked (the) seers a, 'In this great time of distress, by what activity do you live b?'

वर्तक्यां hdr, वर्त्त्येत्यां f, वर्त्तत्या k, वर्त्ततां b. — जीवच b, जीवचा fk, जीवच hdr.

a That is probably, the seers of the ninth Mandala: cp. 141.

This is meant as an introduction to RV. ix. 112; but it misrepresents the situation, as there is no reference to a drought in the hymn. Cp. Nirukta vi. 5: tadra rein papracha, durbhike tens jivatiti; tesam chak pratyuvāca.

B 138. 'A cart, a field, kine, tillage, water that does not flow away (asyandana)^a, a forest, the sea, a mountain, a king—by these means (evam) we live b.'

कृषिर् br, क्रमर् m¹, ऋर् fkr² (जानम् Nir.).— अख्यन्तं bm¹(Nir.), अख्यन्तं fr, अख्यन्तं kr².—वनम् bfm¹r(Nir.), इनम् kr².— समुद्धः all MSS., उद्धिः Nir.— पर्यतो br Nir., पर्वता m¹fk. — In place of एवं जीवामहे ययम्, the Nirukta has दुर्भिने नव वृत्तयः.— This śloka is not found in A.

I take asyandanam to be a noun, as, according to the reading of the Nirukta, nine means of livelihood are here enumerated.

b This is, of course, the answer of the seers; cp. 137, note b. The context indicates that this sloka, though found in Bm¹ only, is appropriate here, while its obviously un-Vedic character shows it to be out of place in the Nirukta. Hence there can be little doubt that it is an interpolation from the BD.; this is more likely than that it should have been introduced into both works from some other common source. Durga does not comment on the sloka. Cp. Indische Studien, ii. 158. Somewhat similar enumerations are found in Manu x. 116 (daśa jīvanahetavah); and Yājāavalkya iii. 42 (āpattau jīvanānī): cp. the Mitākṣarā on this passage.

139. In praising (Indra) the seer Sisu, son of Angiras, declared (this) to him with the hymn 'Variously' (nānānam: ix. 112) in the presence of the (other) seers.

जुननेव Am¹, जय जुनज् B.— द्विष् fk, दिविद् b, ख्रुषिर् hm¹r.— द्विष्णास् f, दिविषास् b, ह्यवीणास् hm¹r.—एन Am¹, द्व B.—The end of the varga is here marked by २ in bfk, not in d.

29. Indra and the seers. Value of penance.

140. Now to all of them Indra said: 'Do ye perform very severe penance; for without penance this distress cannot be removed.'

लाइ सवीस्तु Am^1 , लत्रवीत्सवीस् bfk, (॰द्र:) प्राज्ञवीत्सवीस् r.—तपथ्यं hm^1r . तपर्श्च b, तप्रस्त f.— न द्युते तपसः भ्रव्यिम्ट्रं b, न गृह्यते तपः भ्रव्यिम्ट्रं fk, न द्युते तपसा भ्रव्यं विना hd, न द्युते तपसा भ्रव्यं व्यना m^1 , न द्योतत्तपसा भ्रव्यं विना $r^1r^3r^4r^6$, नातप्ततपसः भ्रव्यसिदं r— द्युष्ट्रं bfk, द्वत्वं hm^1r .

141. Now all of them, desirous of obtaining heaven, performed penance. Then in consequence of fierce austerity they pronounced stanzas relating to (Soma) Pavamāna (pāvamānī).

मुवन् hm1r, ज्ञवन् b, ज्ञजन् f, वृजन् k.

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142. One who is not envious, is studious, obedient, and practises penance, purifies ten ascendants and descendants as well as himself.

पूर्वापरान् hdr, पूर्वापरत्।, पूर्वान् परान् bm1.—वंद्यान् hm1r, वंशान् bfk.—च hm1r, ताः bf, ता k.

143. And whatever sin he has committed with mind, speech, body, and food—purified from all that, he enjoys the fruit of Vedic study a.

थञ्चा hm²r, यंघा bfk.— वाग्देहमोननै: r, वाग्देहमोनने: f, वागृहमोननै: b, वाग्देहतो जनै: hdr³, वाग्देहदो नि: r¹r⁴r⁶.— स्वाध्यायफनमभुते A, ऋषिसानोक्यमा-भुयात् B, ऋषिसनोक्तामियात् m².

- a Or, according to the reading of B, will attain to the same world as seers.' The reading of A is somewhat favoured by that of the Rgvidhana (iii. 2. 5), which with reference to the Pavamani verses says: svadhyayapunyam atulam putah prapnoti caksayam.
- A 144. The Pāvamānī Gāyatrīs a are the supreme Brahma, the bright, eternal light b. He who here at his latter end (ante), restraining his breath c, intent on them,

नते m1r, नवे hd.—This sloka is not found in B, but in A and m1 only.

- Cp. Rgvidhāna iii. 1. 1: svādisthayeti yāyatrīh pāvamānīr japed dvijah; cp. Nirukta v. 2, 3. b Cp. RV. ix. 113. 6, 7: yatra brahmā ..., yatra jyotir ajasram. Cp. Rgvidhāna iii. 3. 5: prānān āyamya ca dhyāyed ante devān pitrn rṣin; cp. also iii. 4. 2, 3.
- 145. and he who should meditate on Pāvamāna, the Fathers, the Gods, and Sarasvatīa—to his fathers milk, melted butter, honey, and water will flow (upavarteta).

ध्याचेवस्र hm1r, ध्याचेभ्यस् fk, व्याचेभ्यस् b.—•स्वोपर्वतंत hbfkr, •स्वोपतिष्ठेत r5r7.

- a Cp. Rgvidhāna iii. 3. 6: sarasvatīm cārcayīta payo 'mbumadhusarpisā; and iii. 2. 3: akṣayyam ca bhaved dattam pitrbhyah paramam madhu.
- B 146. This Mandala, addressed to Soma, containing one hundred and fourteen hymns, is called 'Pāvamāna,' and seven lessons (anuvāka) are (contained in it)^a.

सूत्रं भ्रतं bfkr.—पावमानम् r, वीजमाचम् bfkr².—अनुवाबासु fkr, व्यास b.— The end of the varga is here marked by २० in bfk. a This śloka is not found in A or m¹, but in B only. Nevertheless it is probably original, as the wording of the introduction to the ninth Mandala in the Sarvānukramanī appears to be based on it: navaman mandalam pāvamānam saumyam. As the varga comes at the close of a Mandala the abnormal number of seven ślokas is hardly sufficient to throw doubt on the genuineness of some of the latter. (Cp. above, v. 102, note a.) If any of them is a later addition, 144 is the most likely to be such.

Mandala x.

30. Deities of RV. z. 1-8. Trisiras and Indra.

147. Trita saw seven hymns addressed to Agni (beginning), 'Before' (agre: x. 1-7), but Trisiras, son of Tvastr, the next hymn (beginning) 'Forth with his banner' (pra ketunā: x. 8).

लाष्ट्रसु hm1r, लाषुसु f, लाबसु k, तु लाष्ट्रस् b.

148. Now six (stanzas) of this (hymn) are addressed to Agni (x. 8. 1-6), while with the triplet which follows, 'Of him' (asya: 7-9), he praised Indra at the end of a dream: such is our sacred tradition.

लख hdr, तस br5.—This sloka is omitted in fkr2.

149. Trisiras, who could assume all forms (viśvarūpadhrk), being the son of a sister of the Asuras, became the domestic priest of the gods from a desire of (rendering) a service (to the former)^a.

स हि hm^1rb , स ह fkr^2r^5 .— प्रियकाम्यया Am^1 , जयकान्यया B.— ॰ रूपधृक् hdm^1fk , ॰ रूपवृक् b, ॰ रूपमृत् r.

a Or, according to B, from a desire for their (the gods') destruction.

150. Now Indra became aware that the seer (Triśiras) had been sent by the Asuras among the gods. He then with his bolt quickly struck off a those three heads of his.

तमृषिं प्रहितं bfr, तमृषिं प्रहितो k, तमृजन् प्रहितस् $r^1r^4r^6$, सहितस् r^3 , तं सृभ्यसिष्टितस् hd, तं सृभ्यसिहितस् m^1 .— बुबुधे hm^1r , विविदे bfk.— तान्यामु hdbk, तस्यामु $r^1r^4r^6$.— भिरांसि चीख्याकिदत् hdr³, भिरांसि चीख्यिकिदत् m^1r , भिरांसिवाकि-दलसुः r^2r^7 , भीषीख्याविकदित प्रसुः f, भीषीख्यकिदलपुः b.

The expressions used in RV. x. 8. 9 are: avābhinat and trīņi sīrṣā parā vark.

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151. The mouth with which he drank Soma became a francoline partridge (kapiñjala); that with which he drank Surā (became) a sparrow (kalavinka); while that with which he ate food became a partridge (tittiri).

सुरापाणम् hdbfk, सुरापाणम् m1r.—The end of the varga is here marked by 30 in hmbfk, not in d.

a For similar transformations cp. what became of the skins of Apālā (above, vi. 106) and of the members of Agni (below, vii. 78-80).

31. Deities of RV. z. 9-14.

152. Him (Indra) divine (brāhmī) Speech (vāc) addressed: 'Thou art a Brahman-slayer, Lord of a hundred powers (śatakratu), since thou hast slain Viśvarūpa who sought refuge (prapanna) with averted face a.'

ब्राह्मी hm1rbfk, तीव्रा r1r4r6.—चक्षाद् hm1rbfk, यस्वं r1r4r6.

a That is, who was defenceless and did not attack.

153. Him (Indra) the seer Sindhudvīpa himself besprinkled, to the accompaniment of the hymn (sūktena) 'O Waters' (āpaḥ: x. 9), for the removal of that unpropitious sin.

म्हचिर् bfkr, स्रृचिर् Am¹.—•पनुत्वर्ध MSS. and r (cp. various readings of रोगा-पनुत्ति above, iii. 114).

a Alternative seer of RV. x. 9; see Ārṣānukramaṇī x. 3; Sarvānukramaṇī on RV. x. 9.

154. Yama rejects Yamī who solicits him with a view to sexual intercourse: the dialogue, 'Hither, indeed' (o cit: x. 10), of those two children of Vivasvat is (descriptive of) that.

तदो चिदिति Am1, श्री चित्सखायं (the fuller pratika) B.

155. The two (hymns beginning) 'The bull' (vṛṣā: x. 11, 12) are addressed to Agni. In the hymn (atra) 'I yoke for you' (yuje vām: x. 13) the two oblation carts are praised together. In 'Him who has passed away' (pareyivāmsam: x. 14) the Middle Yama's is praised.

युजे वामव B, युजेखितेन Am1 (युजखे॰ r¹r³r⁴r⁵).—परेधिवांसिमत्वच bfkr, परेखि-वांसिमिखेतिसिन् hr¹r⁴r⁵, ॰खेत(त्सूयते) d, परेचिवांसं सूक्तेऽसिन् m¹.—155ª, 156ª⁵°, and

II. K k

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सं in 156^d are omitted in r¹r⁴r⁶ (doubtless because 155^d begins with स्त्यते and 156^d begins with संस्थाते).

a Cp. Nirukta xi. 18, where Yāska, in commenting on the words madhyamāh pitarah in RV. x. 15. 1, remarks: mādhyamiko yama ity āhus, tasmān mādhyamikān pitīn manyante.

156. Then the Atharvans, the Bhrgus, the Angirases, the Fathers are praised together in the sixth (stanza) there (x. 14. 6), as groups of gods (devagana) connected with heaven (dyubhakti).

क्षित्यः पितरः hdm¹ (this is the order in RV. x. 14. 6), पितरोऽक्षिरसः br, पितरो पितरः fk.—सह hdm¹bfk, च ह r.—तच hdkr, खच bfm¹.—The end of the varga is here marked by 39 in hm¹bf, not in kd.

32. Deities of RV. z. 14 (continued), 15, 16. Three Agnis.

B 157. Yama is frequently seen praised with the Fathers and the Angirases in the formulas; for in the verse 'Vivasvat' (vivasvatam: x. 14. 5°) he (himself appears as) a Father.

संजुतो दृश्चते bfkr, दृश्चते संजुतो m¹.—अन्तेषु वङ्ग्यः पादे bfkr, अंचय वङ्ग्यसादे m¹.—157-159^{ab} are found in B and m¹ only.

B 158. Yama is praised with the Fathers in conjunction with the deceased man who is to be hallowed (samskārya). In the three (stanzas) 'Go forth, go forth' (prehi prehi: x. 14. 7-9) prayers for the deceased man are uttered.

B 159. The god Yama is Lord of the Fathers; therefore he owns the hymn $(s\bar{u}kta-bh\bar{a}j)$.

In the triplet 'Run past' (ati drava: x. 14. 10-12) the two dogs a (are praised). The following (hymn) 'Let them arise' (ud iratām: x. 15) is addressed to the Fathers b.

उदीरताम् Am1, उदीरतम् f, उदीरिताम् b, उदीरितम् kr.

^a Cp. Sarvānukramanī: tṛcaḥ śvabhyām. ^b Cp. Sarvānukramanī: udīratāņ . . pitryam.

A 160. But with the following hymn (the seer) proclaims the rite in the burning ground.

There were three Agnis belonging (respectively) to the Fathers,

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the Gods, and the Asuras: the two who bear oblations (havya) and food offerings (kavya) and he who is called Saharaksas a.

उत्तरेस तु hm¹r³, परेसैव r.—160^{ab} is found in Am¹ only, not in bfkr²r⁵ (nor presumably r⁷).—च ज्ञास° r, च स॰ hd, चास॰ fk, वास॰ b.—सहर्चा च नास यः B, सहर्चात्रिना सह A, सहर्चात्रना यसः m¹.

^a That is, havyavāhana is the Agni of the gods; kavyavāhana, of the Fathers; and saharakṣas; of the demons.

161. Now with regard to these (tatra) the (hymn) 'Not him' (mainam: x. 16) is (in) praise of the bearer of food offerings (kavya). Other (hymns), however, are (in) praise of the divine (Agni), not of this one (connected with the Fathers), nor of the demoniac one (āsura).

खेतत्कव्यवाहनसंसुति: Am¹, लाष्ट् कव्यवाहनमेव तु B (तु bfk, च r²r⁵r²).—देवस्य hm¹r³f, हैव्यस्य br⁵, देवस्य kr.—°सुरस्य च Am¹, °सुरस्य तु B.—The end of the varga is here marked by ३२ in hm¹bfk, not in d.

33. Story of Saranyū: RV. z. 17.

162. Tvaṣṭṛa had twin children, Saraṇyū as well as Triśiras. He himself gave Saraṇyū in marriage to Vivasvat.

चिश्चिरा: सह hmlbfks(RV.), (॰थुस्) चिश्चिराविष्ट n, सहसी च ह rlr4r6, (॰थुस्) चिश्चिरास ह s(AV.).—सर्ख् rs(RV.), सर्ख् hds(AV.), संर्ख् hfk.

The following story, vi. 162-vii. 6, is quoted in the Nītimañjarī on RV. i. 116. 6 and by Sāyaṇa on RV. vii. 72. 2 as well as AV. xviii. 1. 53 (cp. the quotations from the BD. and the Nītimañjarī in M. M.'s RV. 2 vol. iv, p. 5; cp. vol. iii, p. 11). Kuhn prints the text of the passage in Kuhn's Zeitschrift, vol. i, p. 442. It is also translated by Muir, Original Sanskrit Texts, vol. v, p. 228. Cp. Nirukta xii. 10, 11 on the story of Saraṇyū, and Roth, Erläuterungen, p. 161. Sāyaṇa also gives a prose version of the story in his introduction to RV. x. 17. Cp. Lanman, Sanskrit Reader, notes, p. 381.

163. Then Yama and Yamī were begotten on Saranyū by Vivasvat. And these two also were twins, but the elder of the two was Yama.

सर्थ्यां s, सर्थ्या br²r⁵r², सर्थ्योर् m¹, सर्थ्योर् f, सरख्यू hd, सर्थ्यु n.— जज्ञाते hm¹rbfkn (Nirukta xii. 10), जाते ते s.— तो चायुभी hm¹rbfk, तावयुभी s.— यसावव MSS. rs, यसी खातां s (AV.).— यस: hm¹rs, यसी bfk. The last pāda in Sāyaņa (RV.) reads: ह्याखां यस्या च वे यस:.— The end of the varga is here marked by ३३ in hfk, not in m¹bd.— The last pāda is repeated in b, not in f.

1. Story of Saranyū (continued).

1. Now Saranyū having created, in the absence of her husband, a female similar (to herself) and having entrusted to her the pair (of children), turned herself into a mare and departed.

स्द्वा m¹rs, स्टा bfk, खुद्दा hd, दृद्धा ns (AV.), दृष्टा r¹r⁴r⁶.—लिजुनं MSS. rs, तबुवं s(AV.).—भूलापचलके bfkrn, भूला प्रचलने s (cp. Nirukta xii. 10: प्रदुद्धाः), भूलोपचलने hdr¹r⁴r⁶m¹.

2. But Vivasvat, in ignorance (of this), begot Manu on that (substitute). He (Manu) became a royal seer, like Vivasvat in brilliance.

तस्यामजनयन् m¹bfkrns, तस्त्रां प्रजनयन् hd.— राजविर्शनत्तोऽपि Am¹, राजवि-रासीत्स मनुर् Bns.

3. When, however, he (Vivasvat) had become aware that Saranyū had departed in the shape of a mare, he quickly went after the daughter of Tvaṣṭṛ, having turned himself into a horse with similar characteristics (to hers).

विचाय m¹br, विचाय hdr³, विचानाय f.—खश्रक्षिणों hbrs (AV.), खश्रसूरणी fk, खात्मक्षिणों s.—वाजी MSS.rs, खश्ची s (AV.).—खन्नज्य: m¹bfkr¹r⁴r⁵ns, खन्नज्य: hdr³, ॰स्नज्य: r.

4. And Saranyū, recognizing Vivasvat in the form of a steed, approached him for sexual intercourse, and he covered her there.

सर्ष्यूस Am^1 , सर्प्यूसं Bn, सर्प्यूसु s, सर्प्युस् s (AV.).—विहित्सा Am^1 , विद्याय Bns.—हयरूपिण्स् hm^1r fks, हर्र्ष्पिण्स् b, हर्र्ष्पिण्स् r^7 .—सेणुनाखोपचक्रास hm^1r , सेणुनायांपचक्रास b, सिणुनायांपचक्रास $r^2r^5r^7$, सिनायोपचक्रास fk.

5. Then in their agitation the semen fell on the ground. And the mare, through desire of offspring, smelt the semen.

वेगेन MSS. rs, योगेन s (AV.).—मुक्तं fkdrns, भुक्तं hm¹s (AV.), खन्नन् b.—उपा-निम्न bfr, उपनिम्न hdk, उपनिम्नति r¹r⁴r⁶s (AV.).—तच्छ्नं rns, तछ्नं d, तख्नकं b, तक्तं f, तक्क्षं hm¹s (AV.).— The end of the varga is here marked by q in bfk, not in hdm¹.

- 2. Story of Saranyū (concluded). Deities of EV. x. 17.
- 6. Now from the semen which had just been smelt there came into being two youths, Nāsatya and Dasra, who are praised as 'Aśvins'a.

आघातमाचाक्कुकात्तु rnf (°कु° f), °माचाक्कात्तु b, °माचामुक्कात्तु h, °माचा-शुकातु d, °माचाकुका k, आघाणमाचाक्कुकं तत् s.—यी सुताव् hm¹bs, यी सुताव् fkr, यी तु ताव् s (AV.), यी तु ती r¹r⁴r6.—चस्विनाव् hdm¹bfkrns, वाजिनाव् r¹r⁴r6.

- ^a The quotation ends here in Sāyaṇa (RV. and AV.), but the Nītimañjarī quotes γ^{ab} also.
- 7. Yāska regards this as a story a of Vivasvat and Tvastr together in the couplet 'Tvastr' (tvastā: x. 17. 1, 2) which has Saraņyū for its deity.

बुचे hdm¹rbfk, तुचे r6r7.

- ^a Yāska, who comments on both stanzas 1 and 2 of RV. x. 17; remarks in Nirukta xii. xo: tatretihāsam ācakṣate.
- 8. The two verses (beginning) 'Pūṣan' ($p\bar{u}ṣ\bar{a}$: x. 17. 3^{ab}) are addressed to Pūṣan, but the two next (3^{cd}) to Agnia; even the third (3^c) may optionally ($v\bar{a}$) be addressed to Pūṣan; and the other three (stanzas) which follow (4-6) are also b (addressed to him).

हावापियाव् r⁵ r⁷, हाचापियाव् fk, दाचापियाव् b, दी लापियाव् r, दी सापिया hd.—पीष्णिक्वसञ्चात्याः परासु याः hm¹ r, पीष्ण पीष्णसस्याः परास्त्रियः b, पीष्ण पीष्णसस्या परपस्त्रियः f, पीष्णः पीष्णसस्यापरसृत्यः r² r⁵ r⁷.

- a The Sarvānukramaņī says nothing about the last two pādas-of x. 17. 3 being addressed to Agni.

 b The reading of B is somewhat more explicit: 'The third pāda also may optionally be addressed to Pūsan; the triplet which follows (para) that (third stanza) is addressed to Pūsan.'
- 9. But one (stanza) in this hymn (atra), which follows the triplet addressed to Sarasvatī (7-9), is (in) praise of the Waters (10), while in the next triplet, 'The drop' (drapsah: 11-13), Soma is praised indirectly (parokṣa).

खुवरिका hr, तृगरी d, तु तरिका b, तु तसिका r⁵r⁷, सेका fkr².

10. But the next (stanza), 'Rich in milk' (payasvatī: 14)a, has the waters for its deities or is a benediction. The (next) four b (stanzas: x. 18. 1-4) are (in) praise of Death and are applicable (klpta) in the funeral (antya) ceremony c.

खब्देवता° hm¹r, खब्देवत्या° bfkr²r⁵r⁷.—°वादो वा hm¹r, °वाहः b, °वाहः fk.— मृत्योरन्थे m¹, मृत्योर्त्थे hd, मृत्योरन्ते r, गृत्थोः चातौ b, मृज्यो यांगौ f.—क्रुप्तास m¹r, क्रुप्तास hd, क्रिप्तासु br⁵, क्रि:क्षिसु f.—The end of the varga is here marked by २ in bfk, not in hdm¹.

a The correct pratīka is payasvatīķ. b Cp. Sarvānukramaņī: catasro mṛtyu-devatāḥ; AGS. iv. 6. 10. c Cp. below, vii. 15: antyakaṛmaṇi.

3. Detailed account of the funeral hymn RV. x. 18.

B 11. The (stanza) 'These' (ime: x. 18. 3) prays for long life for those who have escaped death; 'For the living this' (imam jīvebhyah: 4) again prays (for it) for them in the ceremony with the barrier (paridhi)².

आशासी m¹fk, आशास br.—इसे स्थोग् r,-इसी स्थो b, इसे सी m¹, इसी ायो (सीवनं) f.—आशासी m¹kr, •सा f, आशासास् b.—तेभ्यः परिधिसर्असि br, सूक्तिभ्यः परि-कर्मणि fkm¹.—This sloke is found in B and m¹ only.

- a RV. x. 18. 4: imam jīvebhyah paridhim dadhāmi; cp. Sāyaņa; AGS. iv. 6. 9.
- 12. 'As' (yathā: x. 18. 5) is addressed to Dhātr; the next to Tvaṣṭṛ (6), then with another (7), 'These wives' (imāh), he (the seer) utters a prayer for the women in the ceremony with collyrium (añyana).

तरेवाज्ञमञ्जलिया B, तथा परिश्विक्षिया A: the latter reading is probably due to a clerical error repeating the last word of the preceding sloka, which in that case (though occurring in B only) must have been original. The preceding sloka mentions the stanza which refers to the paridhi, the present sloka mentions the one which refers to anjana.—This sloka is wanting in m¹.

- B Cp. RV. z. 18.7: imā nārīr . . āgājanena sarpisā saņ visantu; AGS. iv. 6. 11, 12.
- 13. With the (stanza) 'Rise up, O woman' (ud īrṣva nāri: x. 18.8) the wife ascends (the funeral pyre) after her dead (husband) a. The younger brother of the departed, repeating (the stanza), prohibits (her).

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मृतं पत्यनुरोहित m¹, मृतं पत्वन्वनुरोहित hd, भृतपत्नी तु रोहिती r, भृतं पत्नी नु रोहित fk, मृतं पत्नीं तु रेहितीं b, मृतमन्वादरोहित r¹r⁴r⁶.—निगव m¹, निगवा hdr³, निगदात् bfk, निगता r¹r⁴r⁶.

- a Had the MS. evidence not been so strongly in favour of anurohati, I should have been inclined to adopt the corrected reading of b: mṛtaṃ patnīṃ tu rohatīṃ, as giving a better construction: 'with RV. x. 18. 8 he prohibits the wife mounting the (funeral pyre of the) dead man'; cp. Rgvidhāna iii. 8. 4: devaro 'nvārurukṣantīm ud īrṣveti nivartayet; and with rohatīm cp. below, vii. 130: sūryām ārohatīṃ patim; AGS. iv. 2. 18.
- B 14. The Hotr ought to perform this rite, should there be no brother-in-law, because a Brāhmaṇa enjoins that (the widow) should not follow the departed (husband)^a.

This sloka is not found in A, but in B and mi only.

^a That is, by burning herself with him on the funeral pyre. On the whole history of Satī see Jolly, Recht und Sitte, in Bühler and Kielhorn's Encyclopaedia of Indo-Aryan Research, vol. ii, part 8, p. 67 ff.; cp. also Lanman, Sanskrit Reader, notes on RV. x. 18.

B 15. This law regarding women may or may not apply to the other castes.

In taking the bow (from the hand) of the departed man, one should mutter (the stanza) 'The bow' (dhanuh: x. 18. 9) a for the sake of averting evil. And because these (stanzas) are employed on the burning ground at the funeral ceremony,

The first line of 15 is found in B and m¹ only.—The second line follows the reading of B; the reading of Am¹ is:

भान्यर्थं च अपत्यस्यां धनुरिसुत्तरामृचम् । (जपत्य॰ r¹r³r⁴r⁵, जपंसा॰ b).

I have preferred the former, as it follows the text of the RV. (धनुईखाइ।इद्रानो मृतस्) and as अस्यां in A seems to make no sense.—यसाइता: (= तृचः) B, यसाइते (= हुचः) Am¹: cp. next śloka.—प्रभानि चान्यकर्मणि B, प्रमानिधन्यकर्म सुAm¹ (॰ ध्वन्य॰ hdm¹, ॰ ध्वन्त॰ r¹r³r⁴r³).—The end of the varga is here marked by 3 in bfk, not in hd.

² Cp. AGS. iv. 2. 20.

4. Formulas in which no deity is mentioned.

16. one should state the deity of this triplet (x. 18. 7-9) a to be Death (mṛtyu). For in the formulas (in which it is) not expressly mentioned b, one should state the deity from the ceremony.

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नृचस्थास्य r, नृचस्थादी bfk, द्रुचस्थास्य Am¹.—हेवतां मृखुर् r, हेवता मृखुर् hdm¹, देवता मृखुर् b, देवता मृखव् fk.

a I have preferred the reading treasya to dvreasya, because, the deity of stanza 6 having been stated (in 12), the next three stanzas (7-9) have been discussed with reference to their contents (in 12-15). The Sarvānukramanī states RV. x. 18. 7-13 to be pitrmedhāh.

b Cp. note a on i. 20.

17. When there is lack (of a deity) from the (evidence of the) formula and the ceremony as well, Prajāpati is (the deity)a.

Now as to the following four (stanzas: x. 18. 10-13) here, 'Approach' (upa sarpa: 10) is addressed to the Earth.

प्रजापतिरसंभवे hm1rbfk, प्रजापतिरिदं जगी r1r4r6.

- ^a Cp. Sarvānukramaņī on the last stanza of RV. x. 18: antyā. prājāpatyā vā sāgniruktā; on which Ṣadguruśiṣya remarks: sā cagniruktā: aprakāśadevatābhidhānā. See his further discussion on the word aniruktā and my explanatory note, p. 183.
- 18, 19. Their application is in the ceremony of collecting the bones of the departed. Now with the last (stanza) 'In the future' (praticine: x. 18. 14) he (the seer) expresses a prayer (in saying), 'As having taken away (my) other days, the Fathers placed (me) in (past) days,

B (so) they also restored me, about to die (prayantam), to life in days to come'b.

18^{cd} follows the reading of Am¹ (ত্য়েলি আ্বৃত r, ত্য়েল্ব্ব্ড্ hdm¹). The reading of B is:

प्रतीचीन ऋचं लेतामपनुष्योत्तराखु तत्। (श्व्यातराखु bfk).

- 19. ऋहःसु Am¹, ऋहसु fkr²r⁵r⁷, ऋहस b.—हधुर् m¹, हखुर् r¹r⁴r⁶, हखुर् hdrbfk (RV. x. 18. 14: प्रतीचीने मामहनि . . हधुः).— इत्याशास्ति r, इत्याशांस्ति b, इत्याशांस्त f, सम्याशास्ति Am¹.—न्ययाशिषः r, त्ययाशिरः b, व्युपाशिषः f, समाशिषः hdm¹r³.—मां rf (RV.), मा m¹bk.—प्रयतः fkr², प्रपतः b, द्र्यतः r, प्रेतः m¹.—समजीवयम् bfr, व्यत् k.—19^{6d} is found in B and m¹ only.
- a Cp. AGS. iv. 5. 7. b This is an attempt to interpret the obscure last stanza of RV. x. 18: pratīcīne mām ahani iṣvāḥ parṇam iva ā dadhuḥ, &c. If the reading of A is taken by itself, it probably means: 'The Fathers, having as it were (yathā) taken away (my) other (past) days, have placed me in (future) days.' In that case the additional line of B would look like an explanation of this. I have preferred the reading dadhuḥ because it is the form used in the RV. itself.

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20. Now the (hymn) 'Turn back' (ni vartadhvam: x. 19) is (in praise) of Cows; some regard it as (in praise) of the Waters. The latter hemistich of the first (stanza: 1°d) is, however, addressed to Agni-Soma^a.

इतीदं तु A, इतीयं तु m¹, इदं सूक्तं B.— प्रथमायासु Am¹, प्रथमायास B.— The end of the varga is here marked by 8 in hbfk, not in d.

a Cp. Sarvānukramaņī: āpam gavyam vā . . agnīsomīyo dvitīyo 'rdharcah.

5. Deities of RV. z. 19-27.

21. The sixth (stanza) is addressed to Indra (x. 19. 6), while in the second both the gods are incidentally mentioned (2). Now the hymn which contains a line of ten syllables (x. 20. 1) is described as intended to avert evil (and) as connected with mind (mānasa).

सूक्तमुच्यते Am¹, सूक्तमुत्तरम् B.

* Both the gods ' (ubhau devau) is rather vague: the two mentioned in the second stanza are Indra and Agni. The Sarvānukramaņī makes no reference to the deities of RV. x. 19. 2 and 6.

* Meyer, Rgvidhāna, p. xxviii, thinks this line is here regarded as a whole hymn.

* This hymn begins with a single verse instead of a stanza: bhadram no api vātaya manah. The Sarvānukramaņī remarks: ādyā ekapadā, pāda eva vā šāntyarthah. On this pāda cp. Oldenberg, Prolegomena, p. 511.

21° = Rgvidhāna iii. 8. 6°; cp. the whole śloka there:

daśākṣaraṃ tu śāntyarthaṃ bhadraṃ na iti saṃsmaret; nityaṃ japec chucir bhūtvā: mānasaṃ vindate sukham.

22. Now here after two hymns addressed to Agni (x. 20, 21) there follow three addressed to Indra (beginning) 'Where?' (kuha: x. 22-24). Now in the last of the hymns to Indra there is one triplet 'Ye two' (yuvam: x. 24. 4-6) addressed to the Asvins.

ऐन्हाणाम् Am¹b, ऐद्राम् fk, ऐन्हाम 1.

23. 'Happy' (bhadram: x. 25) is addressed to Soma; 'Forth indeed' (pra hi: x. 26) is addressed to Pūṣan. The three following (beginning) 'It shall be' (asat: x. 27-29) are addressed to Indra: with the first (27) of these (Indra), being exhilarated, proclaims his deeds;

पराव्यसत् hm1bfk, पराव्यतः r.— मत्तः सन् hm1rb, मत्तः स r1r4r6, मत्तेन k. L l

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24. how he moves among beings, how he rains and protects is told in this hymn with the eight stanzas (beginning) 'Thou becamest' $(abh\bar{u}r\ u: x.\ 27.\ 7-14)^b$.

पाति Am¹, वाति B.— °िख्लब्रष्टासिर् B, °िखल्लघेचे तु Am¹. — °शूर्विति Am¹, °शूरिति B.

- ^a Cp. above, iv. 34: parās tu kathayanty agniņ yathā varṣati pāti ca.

 ^b The details regarding x. 27 given in this and the following slokas (24-29) are altogether passed over in the Sarvānukramaṇī. This indicates that the mention of details in passages peculiar to B cannot be used as an argument to prove that such passages are later additions because unknown to the author of the Sarvānukramaṇī.
- 25. (The stanza) 'Seven' (sapta: x. 27. 15) praises the Maruts, the next stanza (16) praises the Bolt; (the stanza) 'The fatted ram' (pīvānam meṣam: 17) adores Agni, Indra and Soma:

स्वतं स्तीति hdbfk, सवतः स्तीति r.—स्तीति वस्तर् A, पर्जन्यं स्तीत्वृ B.—The end of the varga is here marked by 4 in f only.

6. RV. z. 27 (continued). RV. z. 28: Dialogue of Indra and Vasukra.

26. (that is) its first hemistich (does so: 17^{ab}), while its second one (adores) Parjanya with Vāyu (17^{cd}). 'Crying aloud' (vi kro-sanāsah: 18) (praises) Agni, but the next (stanza) Sūrya (19).

र्धर्वी (परस् B, र्धर्वोत्तरस् Am1. - सूर्यमेव तु Am1, सूर्यमर्चति B.

27. 'These two of mine' (etau me: x. 27. 20) and 'This which' (ayam yah: 21)—these two (stanzas) are (in) praise of Indra and the Bolt; and 'To every tree' (vrkse-vrkse: 22) (praises) the Bow of Indra. But (in) 'Of the Gods' (devānām: 23) the three

27ab follows the reading of hm1rbfk; the reading of r1r4r6 is:

एता छमी खेताविति खूयेते वज्रश्वत्तरा। वैद्धं bfr, वेद्धं k, (धगु)विंद्धीं hd, वैद्धीं r³, वेद्धी m¹r¹r⁴r6.

28. bestowers of cold, heat, and rain, Parjanya, Wind (anila), and Sun (bhāskara), and in the last verse (pada: x. 27. 23^d) both Sun and Wind are praised together.

चन्ये hm¹r, चन्यो bfk.— खूयेते च पहे r, सूर्यते च पहे bfk, यहे संखूर्यते hm¹r²r⁵r⁷.

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29. In the (stanza) 'This is thy life' (sā te jīvātuḥ: 24) either Indra or Sūrya (is praised). But 'Every other' (viśvo hy anyaḥ: x. 28) is a dialogue of the seer and of Śakra (Indra).

वा सूर्य एव वा hm1rb, सूर्यस एव वा fk.—विस्रो ह्याचनु Am1, विश्वो हीत्यय bfk, विश्वो हीत्यय r.—संवाद ऋषे: hm1r, संवादमृषे f, संवादो मृषे k, संवादं मृषे: b.

30. The even (stanzas) are to be recognized as Śakra's, the other stanzas as Vasukra's a.

B The daughter-in-law of Indra b, seeing the gods had come, but Sakra had not come

30 ab follows the reading of B; the reading of Am' is:

थुगमा एव तु भूकस्य श्रयुगमा एव तु खृषे: । (॰कस्सायु॰ hdm²).

ज्विक्सा°m¹r, जुपेद्सा°fk, सुपेद्रखा°b(इन्स्य जुपाS).—°गतान्द्रवाण्r, °गतान्द्रवा m¹, ॰गतां देवी b, ॰गता देवा fk.—30°d-32 are found in B and m¹ only.—The end of the varga is here marked by & in bfk, not in m¹.

a Cp. Sarvānukramaņī: indrasya yujah, šistā rseh; Ārṣānukramaņī x. 12: indro yujām rcām ... šistānām vasukrah.
b Cp. Ārṣānukramaņī x. 11: indrasnusā vasukrasya patnī; Sarvānukramaņī: indrasya snusā.

7. Deities of EV. z. 30-33.

B 31. to the sacrifice, addressed (him) in the third person (paro-kṣavat)^a (saying): 'My father-in-law has not come; should he come, he would eat grain and would drink Soma^b.'

यां m¹bfk, यशे r.

- a Cp. Sarvānukramaņī: indrasya snuṣā parokṣavad indram āha. This is clearly based on 30° and 31°, both found in B only.

 b Cp. RV. x. 28. 1: mama . . ścaśuro nā jagāma: jakṣīyād dhānā uta somaṃ papīyāt.
- B 32. The Bolt-bearer on hearing this speech of hers, came that very moment, and standing on the northern altar (uttarā vedi), said aloud: 'He bellowing loud' (sa roruvat: x. 28. 2).

च्यादेख m¹b, च्यादेख k, च्यादख f, च्यादेख r.—वेवामुत्तरसाम् m¹r, वेवा-मत्तरसाम् f, वेवामुत्तरसाम् b.

33. In the praise of Waters (beginning) 'Forth to the gods' (pra devatra: x. 30) the Middle Agni is praised by the name of

RV. x. 31-]

'Child of Waters' (apām napāt) with the third and the fourth (stanza).

नृतीयया hm1r, नृतीयया b, नृतीययां fk.—चतुर्था hm1rbf, चतुर्था k.— जुती hm1r3B, जुति: r.

34. Now (the hymn) which (begins) 'Hither' (\bar{a} : x. 31) is addressed to the All-gods; the one next to that, 'Forth' (pra: x. 32), is addressed to Indra. One (stanza) 'Onward me' (pra $m\bar{a}$: x. 33. 1) is addressed to the All-gods; the following couplet 'Together me' ($sam m\bar{a}$: 2, 3) is addressed to Indra.

एति hm¹f, एती b, एही k, प्रति r.—वैश्वदेवं तु Am¹, वैश्वदेवं तत् B.—डत्तर्म् Am¹, डत्तनम् B.—सं मेळीव्हो hm¹rbfk, तखास्वैन्हो r¹r⁴r⁴.—हुव: m¹rbfk, ह्यूच: hr³.

35. The following two (stanzas) adore Kuruśravana Trāsadasyava (x. 33. 4, 5)². On the death of king Mitrātithi, the seer with the following

चर्चतः b, चर्चनः r²r⁵r7, चर्चना fk, चर्चन्ति Am¹. — परे ह्वे hm¹rbfk, पराः षर् r¹r⁴r⁵.—चासहस्त्रचम् hm¹r, चासदस्त्रच bfk.—तन्नपातम् hm¹b, तन्नःपातम् fk, तं जपा-तस् r.—The end of the varga is here marked by ७ in bfk, not in hdm¹.

a Cp. Sarvānukramaņī: हे नुष्यवणस्य नासहस्यवस दाणस्तिः।

8. The hymn of Dice: R. 34. Deities of RV. R. 35-44.

36. four a (stanzas beginning) 'Of whom' (yasya: x. 33. 6-9) consoled his (Mitrātithi's) grandson Upamaśrávas b. The hymn which (begins) 'The lively' (prāvepāḥ: x. 34) is called the praise of Dice.

प्राचेपा दति bfkr, प्राचेपा सेति hdm1. The Sarvānukramaņī has the former pratīka.

Another instance of caturbhih = catasṛbhih. b Tan-napātam from 35. Cp. RV. x. 33. 7: upamaśravo napān mitrātither thi. See also Sarvānukramaņī: mṛte mitrātithau rājāi.. ṛṣir upamaśravasam putram asya (kuruśravaṇasya) vyaśokayat.

37. Here the twelfth (stanza) praises the Dice, the ninth, the first, and the seventh (x. 34. 1, 7, 9, 12).

A The thirteenth a praises tillage (13) and admonishes the gambler.

But the remaining (stanzas) blame the Dice b. Two (hymns

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beginning) 'They are awake' (abudhram: x. 35, 36) are addressed to the All-gods.

जवाचान् $h dm^1$ s, तत्राचान् $bfkr^2r^5$ s.— 37^a in Sāyaņa reads: जन द्वादश्रवान्स्तीति.— जवस्याचा च hm^1r s, • वाथ B.—चानुशासित hm^1r , चानुशासित .— 137^{od} (प्रयोदशि &c.) is found in hdm^1r s only, not in $bfkr^2r^5$.— अचांसु श्रेषा निन्द्नि hdm^1 , श्रवांसु श्रेषाक्षिन्द्नि r, जवांसु श्रेषाक्षिन्द्नि r, जवांसु श्रेषाक्षिन्द्नि r, जवांसु श्रेषाक्षिन्द्नि r, जवांसु श्रेषाक्षिन्द्रिय r r

The first four pādas of 37 are quoted by Ṣaḍguruśiṣya, while the fifth is expanded by him as follows: śiṣṭābhir navabhis tv akṣāḥ kitavaś caiva nindyante. Sāyaṇa also quotes these lines in his introduction to RV. x. 34; cp. var. lect. in M. M., RV.² vol. iv, p. 11. b The Sarvānukramaṇī gives no details as to the deities of RV. x. 34, simply remarking: akṣakṛṣipraśaṃsā cākṣakitavanindā ca.

B 38. Some consider the praise at the end (para), 'Of the great Agni' (maho agneh: x. 36. 12-14), to be addressed to Savitr; the teachers Saunaka, Yāska, and Gālava (consider) the last (14) stanza (to be such)^a.

This sloke is not found in A, but in B and m1 only.

There is no reference in the Sarvanukramani to the last three stanzas of RV. x. 36; nor does the Nirukta mention them.

39. 'Obeisance' (namaḥ: x. 37) is addressed to Sūrya, 'In this' (asmin: x. 38) to Indra. But (the deities) who are praised in the sixth (stanza) of the hymn to Sūrya (x. 37. 6) are incidental; at the end of this (atra) hymn there is a couplet addressed to the All-gods (x. 37. 11, 12)^a.

सीर्यमेन्द्रम् m¹kr, सीर्यमिन्द्रम् bhd, सीर्यमन्द्रम् f.— षष्ट्या तु याः खुताः m¹r, षष्ट्या तु या खुताः hd, षष्ट्यां तु संखुता b, षष्ट्यां तु संखुतः kr²r⁵r⁷, षष्ट्यां तु संखुत f.— निपातिनीखाः hdr, निपातिनी ताः m¹, निपातिनखाः B.— सूक्तान्ते B, सूक्तान्यो Am¹.— निश्चहेनो B, निश्चहेन्यो Am¹. The form निश्चहेन्य, though used in the Nirukta, is found in no other passage of the BD., while निश्चहेन्य is extremely common. It may be due here to the end of the preceding word in A: सूक्तान्थो.

- There is no reference in the Sarvānukramaņī to the deities of RV. x. 37. 6, 11, 12.
- 40. Now there are three hymns addressed to the Asvins (beginning) 'Which' (yah: x. 39-41), and there are (three) addressed to Indra (beginning) 'As the archer far' (asteva su

pra: x. 42-44), but in a hemistich (11^{ab}) of the last stanza of the Indra hymns (42-44)^a Brhaspati^b is praised.

नीण ऐन्द्रा॰ r, नीखेन्द्रा॰ hdbfk.— ॰त्तमायाखु खुतोऽर्धने r, ॰त्तमायाखु खतो धेने k, ॰त्तमायाखु खतोऽर्धने fr⁵ (या: r⁵), ॰त्तमायाखु सतो धेने b, ॰त्तमायाखु सर्थने तु Am¹ (सर्घ॰ hdm¹).—40^{cd} and 41 in m¹ come after 48 (at the end of the story of Ghoṣā).— The end of the varga is here marked by घ in bfk, not in hdm¹.

That is, in the last stanza of each of these three hymns, that stanza being a refrain.
 The Sarvānukramaņī does not mention Brhaspati in the refrain of RV. x. 42-44.

9. Deities of RV. z. 45, 46. Story of Ghosa.

41. The two following (hymns), 'From heaven' (divas pari: x. 45, 46), are addressed to Agni, but with the last hemistich of the former (x. 45. 12°d) Heaven and Earth (12°) and the All-(gods: 12d) are praised in the respective verses (pacchah).

•त्तमेन तु B, •त्तमा तु या Am1.—यहा Bhm1r3, पह्या॰ r.

a The Sarvanukramanī makes no mention of this hemistich.

B 42. a Ghoṣā, daughter of Kakṣīvat, was disfigured by an evil disease. In the days of old she remained in her father's house for sixty years.

षष्टिं fm1, पष्टि bkrn.—42-48 are not found in A, but in B and m1 only.

The following story (42-47) is quoted in the Nītimafijarī on RV. i. 117. 7.—The author here goes back to the Asvin hymns (39-41) mentioned in 40.

B 43. She fell into great grief (thinking), 'Without son or husband I have reached old age in vain; I (will) therefore resort to the Lords of Light (subhaspati).

सहतीं चिन्तां fm¹bn, सहती चिन्ता r, सही चिंता k.—प्रपद्य हं m¹rn(g), प्रपद्य हं b, प्रपद्ये हं fk, प्रपद्याहं n.

B 44. Since my father, by propitiating them, obtained youth, long life, health, power, poison for slaying all beings,

यधिती m¹ rn(g), यथैती ik, यथान्ती b, तथिती n. — आअवाद्धात m¹ bfkrn(g), मामकी तात n. — आराध्यावाप r, आराध्यांवाय b, आराधावप fk, आराध्येवय m¹, आराध्येवाप्त n, आराध्य प्राप n(g). — अतृत्वन्ते fkr, अतृत्वते m¹ br⁵. — विषम् m¹ fkr, धियम् r⁵, धिपम् b.—44^{cd} (आयुरा॰ &c.) omitted in n.

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B 45. I, his daughter, (would obtain) beauty and good fortune, if to me also were revealed formulas in which the Asvins shall be praised by me.'

क्ष्पवत्तां च rn, क्ष्पवन्तां च b, क्ष्पत्ता चैव f, क्ष्पता चैव m¹k.—प्रादु: MSS. and r, सिद्धा: n.—यै खोष्येते bfkn, यौ खोष्येते m¹, यै: खोष्येते r.—मयायिनौ bfrn(g), असायिनौ kn.—The end of the varga is here marked by Q in bfk, not in m¹.

a Owing to the dropping of visarga before st in the MSS. the reading is ambiguous, yai stosyete or yais tosyete; but the future being more appropriate than the present and the verb stu being constantly used with reference to deities, but never tus, I feel no doubt that stosyete is the form intended (cp. 46: stutau . asvinau . . prītau).

10. Story of Ghosa (concluded).

B 46, 47. As she reflected thus, she saw the two hymns 'Your encircling' (yo vām pari-: x. 39, 40). The two divine Aśvins being praised, were pleased. Entering her organ (bhaga) they made her ageless, free from disease, and beautiful (subhaga). They gave her a husband and the sage Suhastya as a son.

46. सूति दे यो वां परि $m^{1}n$, सूत्राति दे यो वां परि fk, सूत्रानि चीणि घोषा r, सूत्रानि चीणि योधा b.—अगान्तर्म $m^{1}bfkrn(g)$, अगान्तरे n.

47. विजरागीगां rn(g), विजरारीगा k, विजरारीगा bf, विजरारीगान् m¹, विज-रारीग॰ n.—सुमगां m¹rn, मुमसाम् fk, मुझसाम् b.—सुहस्त्यं च सुतं rn, सुहस्त्यस्य सुतं f, सुहस्त्यं स्वसुतं m¹, सुहस्त्यसुतं b.—सुनिम् m¹bfkr, सुने: n, सनी: r⁵n(g).

B 48. What the 'Nāsatyas' by means of their two winged steeds (suparṇābhyām)^a gave to Ghoṣā, daughter of Kakṣīvat, is proclaimed by the (stanzas), 'Not of that' (na tasya: x. 40.11) (and) 'Of her that grows old at home' (amājuraḥ: x. 39.3).

दहतुबात m¹bfk, दहतुबाी r.— यन्नासत्येति m¹br, यं नासत्येति f, ये नासत्येति kr². — कीर्त्यंते m¹bfk, कीर्तिते r. — काचीवत्ये r, काचीवता fk, कचीवता m¹b. — न तस्यामानुरो नया f, ने तस्यामानुरो नया m¹, न तस्यामानुरो नया kr²r⁵r², न तस्यामानुरो स्था b, तथा दहतुरोजसा r: this reading must be a conjecture of Mitra's; for according to his note (p. 197, note 5) his A MSS. (r¹r³r⁴r⁵) do not contain the passage, and his three B MSS. (r²r⁵r²) have the reading न तस्यां मानुरोऽनया. This is the only BD. passage in which I have found evidence of a reading in r which has no MS. authority.

a This is probably meant to express that the Asvins granted Ghosa's prayer at once

49. There was an Asurī, daughter of Prajāpati, Vikunthā by name. She, desiring a son like Indra, performed very severe austerities a.

सङ्गो hm¹fk, सेक्तो r (इक्तो S).—सुमहत्तपः hm¹rk, सुमहत्तसः f, सुमहत्तपः b.—The end of the varga is here marked by 90 in f only. It would have been more natural after the preceding sloka, but the beginning of a story need not coincide with the beginning of a varga. By this division the tenth and the eleventh vargas contain four slokas each.

^a Cp. Sarvānukramaņī: vikuņthā nāmāsurī indratulyam putram ichantī mahat tapas tepe.

11. Story of Indra Vaikuntha.

50. She then obtained from Prajāpati her desires (in the form of) various boons. And Indra himself was born of her a, as he wished to slay the Daityas and Dānavas.

कामाँ से में f, कामासे k, कामान्से m¹, कामां से hd, कामा से b, काम से र r¹r⁴r⁴.—विविधान वरान् m¹bfk, सुमहत्तपा: A (probably an erroneous repetition of the end of the preceding line).—तस्त्रां hdm¹rb, तस्त्राम् fk(S).

- a Cp. Sarvānukramaņī: tasyāh svayam evendrah putro jajne.
- 51. Once he was engaged in battle with the Dānavas. Of them he slew nine nineties a and seven groups of seven.

एकदा दानवै: hdfk, एकदानवै: m¹, एकश्च दानवै: br¹r⁴r⁶: the reading of hdfk is the more probable, because the one दा would easily drop out before the other (as in m¹), and to write एकश्च would be an obvious way of replacing the lacking syllable.—
समसन्यत: b, समसन्यते fk, समसन्यत r, समसन्यति hdm¹.—तेषां hm¹r, नेषां bfk.—सप्तकान B, सप्तथा Am¹.

- a With jaghāna teṣāṃ navatīr nava, cp. RV. i. 84. 13: jaghāna navatīr nava; the latter words recur in Mahābhārata, ii. 24. 19 (see Hopkins, JAOS., xxii, p. 389). Op. BD. vi. 51, 115.
- 52. Having shattered with the might of his arm their citadels of gold, silver, and iron, (and) having slain all (of them) in their respective spheres (yathāsthānam), as arrayed on earth and in the other (two worlds).

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शिला r, शिला hdm¹b, जिला fkr²r⁵r².—खवाइ॰ hm¹r, खवल॰ bfk.—हैंस-रीपायसी: Bm¹, हैंसवत्यायसी: r¹r⁴r⁶, हैंसभ्यायसी hd.—हला hdrfk, किला b.—पृथिव्याद्विव o hdm¹bfk, पृथिव्यादिव्यव॰ r. Mr. A. B. Keith suggests the very neat correction पृथिव्यां दिव्यव॰ (i.e. diviava॰) owing to पृथिव्यां and दिवि in 53. I have, however, retained the reading given in the text, because no MS. has an anusvāra, because व्यवख्यित is used in an analogous passage (vi. III, II2), and the distributive sense of यथा in यथाखानं is well explained by the आदि in पृथिव्यादि॰.—52ºd is wanting in r¹r⁴r⁶.

53. On earth he exterminated both the Kālakeyas and the race of Puloma, the archers, and in heaven the notorious (tān) offspring of Prahlāda.

खुलाइयामास hdm¹, खुक्का॰ r, खुलाइयत्सवीन् b, खुक्काइयन्सवीन् r²r⁵r⁷, खुद्यन् स्वीन् fk.—प्रहाइ॰ fkr, प्रहाइ॰ m¹b, प्रहाइ॰ hd.—हिनि Am¹, श्रपि r, ऋषि b; fk omit two syllables in the last pada: प्रहाइतम्बि.— This śloka in B comes after 55, but it is evidently in the right place here. Owing to this transposition the end of the varga is marked by 99 in bfk after the next śloka (54); it is not marked at all in hdm¹.

12. Story of Indra Vaikuntha (continued).

54. Having obtained sovereignty among the Daityas (and) puffed up with pride by reason of his might, he began to harass the gods, being infatuated by the craft of the Asuras.

राज्यं प्राप्य hm¹fk, राज्यं प्राप r, राधिष्य b. — This and the following sloka are omitted in r¹r³r⁴r⁶.

55. Now while they were being harassed by that same Asura of unlimited power, they fled for succour to Saptagu, most excellent of seers, in order that (the latter) should admonish him (Indra)^a.

वाध्यमानासु hdm¹, वाध्यानासु b, वध्यमानासु r, वधिमानासु f, विधिमानासु k.—
तेनापि bfkr, ते सर्व m¹, ते सार्धम् hd.—तत्प्रबोधाय r, तत्प्रवोधाय b, तत्प्रवोधाय fk,
तत्प्रवाधाय hdm¹.

a Cp. sa buddhvā caātmānam in 57.

56. Now the seer called Saptagu was a dear friend of his, and (so) he praised him with the (hymn), 'We have grasped' (jagrbhma: x. 47) a, as he took him by the hand.

स चैनम् hm1r, स एनम् bk, स एतम् f.

a Cp. Sarvanukramaņī: jagrbhma . . saptagur vaikuņtham indram tustāva.

II. M m

RV. x. 48-7

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57. Then he coming to (biddhvā) himself (and) rejoiced at the praise of Saptagu, praised himself with the three a (hymns) 'I was' (aham bhuvam: x. 48-50);

ततः स hm¹rb, ततसु fkr²r⁵r⁷.—बुद्धा r, बुद्धा fk, बुध्वा hdm¹, बुता b.—तुष्टाबाहं hm¹bf, तुष्टाव चाहं r²r⁵r⁷, तुष्टाव वाहं k.

a Cp. Sarvānukramaņī on RV. x. 47: sa saptagustutisamhrsta ātmānam uttarais tribhis tustāva.

58. proclaiming his deeds, which he performed in days of yore, and how he made king Vyamsa of Videha lord of Somaa—

यथाकरोख Am¹, यथाकरोत्स br, यथाक्षतित्स fk.—व्यंसं hdm¹fr, व्यसं r¹r⁴r⁶, व्यस् k.—सोमपति hm¹r, सोमपतिर् r¹r⁴r⁶, सो उपति b, खो उपति (जुप) fk, खोमपतिं r⁵.— The end of the varga is here marked by 9२ in bfk, not in hdm¹.

a There seems to be no distinct reference to any such myth in these three hymns.

13. Story of Indra Vaikuntha (concluded). Story of Agni and his brothers: RV. x. 51-53.

59. by the curse of Vasistha he in former days had become king of Videha, and by the favour of Indra he sacrificed with sessions (sattra) on the Sarasvatī and others.

विदेहो hm¹, विदेहं r³, विदेहों bfkr.—६वे च Am¹, ६वे स bfkr.—सार्खतादिशिः hm¹rfk, साखतो दितिः b.

This stanza gives a parenthetical explanation about Vyamsa, the construction running on from 58 to 60. The curse of Vasistha, it appears, relegated Vyamsa to a remote Eastern region (Tirhut) beyond the pale of orthodox Brāhmanism, but the favour of Indra afterwards enabled him to perform sacrifices on the Sarasvatī and so to become a 'lord of Soma,' like himself (somapati being an epithet of Indra).

B 60. and (praising) his great power and his injury to foes, and his sovereignty among all men and his lordship in the worlds; but in the (stanza) 'Forth to your great' (pra vo mahe: x. 50. 1) his own imperishable might.

ग्रितमत्तां r, ग्रितमलां b, ग्रितमला m¹fk.—°ष्यपाक्तियाम् b, °ष्यपाक्तिया f, °ष्यपिक्तियाम् r.—गृषु सर्वेषु Am¹, विष्णुक्षोकेषु fkr, विष्णुक्षोके b.—श्रातमती Am¹, श्रातमये (वा॰) B.—वीर्यमचयम् hm¹r³, °वार्पयचयम् f, °वार्पयच्ययम् b, °वार्पयम् स्वयम् r.

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-vii. 64 TRANSLATION AND NOTES [-RV. x. 51

61. a When the brothers b Vaiśvānara, Agni Grhapati and Yaviṣṭha, Pāva'-a, and Agni Sahaḥsuta c had been shattered by the Vaṣaṭ call,

खातृष्यपी b, खातृवर्गी hdm¹r³r², खातृषगी (cp. v.r. vii. 116: वर्गी: and वापे) fk, खातृवर्ग n, अपी च rp, अपी तु r⁵r⁷ (खातृषु S).— सहःसुते b, स सुते p, सह सुते fk, सह खुती hdm¹r³r², सहस खुते r⁵, सहसः खुती r, °ख्खितैर्युते n.

- The following passage (61-81ab), as quoted by an old MS. (p) of Sadgurusisya (p. 184) on RV. x. 51, has been published by me in the JRAS., 1894, pp. 11-22. Parts of the story are also quoted by the Nītimañjarī on RV. x. 51. 8. Cp. Sāyaņa's introduction to RV. x. 51 (with var. lect. in M. M., RV.2 vol. iv, p. 16). b My expectation, expressed in the JRAS., p. 19, that when more MS. material had been collated, the correct reading of the text of the BD. would prove to be bhrātṛṣv agnau, is here confirmed. Only one letter (s) of that reading is wanting in the MSS., and if we take into consideration the reading of the Sarvanukramanī (which borrows a whole pada and three syllables without alteration: vasatkāreņa vrkņesu bhrātrsu), not a single letter is wanting. ^c Judging by the story in TS. ii. 6. 6, one would expect the names of three brothers only; but here we have five: Vaiśvīnara, Agni Grhapati, Agni Yavistha, Agni Pāvaka, and Agni Sahasah suta (shortened for the sake of metre to the compound form Sahahsuta). The last four are mentioned together in the Sarvanukramani on RV. viii. 102: agnih pavakah, sahasah sutayor vaqnyor grhapati-yavişthayor vā anyatarah; according to Şadgurusisya, Agni Grhapati and Agni Yavistha are sahonāmnah putrau.
- 62. Agni Saucīka departed from the gods, so a Vedic text (relates). He on departing entered the seasons, the waters a, (and) the trees.

चपचक्राम Bn, चमिचक्राम Am1.—देवेश्य: B, सीचीको Am1.—सीचीकोऽपिर् BS, मथादपिर् Am1p.

- ^a Cp. Sarvānukramaņī: saucīko 'gnir apaḥ pravisya.
- 63. Then the Asuras appeared, when Agni the oblation-bearer had vanished. The gods, having slain the Asuras in fight, looked about in quest of Agni.

मी MSS., ऽस्तिन् n.—विचन br, विचन hdm¹, विचत f, विचन p.—देवा हला-सुरान् hdfrn, हला सर्वान्तुरान् b.—युधि hrm¹p, सुधे fbn.—The end of the varga is here marked by 93 in hm¹, after the preceding line in b, not at all in dfk

14. Story of Agni's flight (continued).

64. Now Yama and Varuna espied him from afar. Both of them, taking him with them, went to the gods.

वर्णशान्वपश्चताम् hm1rf, वर्णश्चेव पश्चताम् n, (यसे मैचा)वर्णी चान्यपचय-ताम् b.— डुमावेनं Am1p, डमी चैनं bn.

- On Varuna's powers of vision, cp. above, iii. 134.
- 65. On seeing him the gods said: 'O Agni, bear our oblations, and accept boons a from us; do thou, O brilliantly shining one, attend upon us;

 B do thou thyself graciously make the paths trodden by the gods easy to traverse.'

हृष्टा देवास्वेनं hdrp, हृष्टान्तेनं m¹, देवाश्वनम् bn, हेवाः चैन fk.—वरं Am¹, वराण् np, बरा b, वन् f, (वह)न् k.—चास्तम् hm¹np, चास्ताम् b, चासानः fk, असस्य r.—देवयानान् m¹, देवयानात् f, •जानात् k, देवयानां bn.—सुगान्ययः fm¹n, सुगा- क्याः b.—The third line of 65 is found in bfkm¹n, but not in hdr.

- The reading varān seems preferable to varam, because several boons are asked by Agni (73, 74), and especially because the expression sarvān eva varān daduh is used in 76.
- 66. Agni then answered them: 'What all ye gods have said to me I will do; but let the five races enjoy my priesthood'a—

॰चाघ तानिपर् hrbk, ॰च तहापिद्धान् p.—विश्व हेवा m¹rbfkn, वैश्वानरा॰ r¹r⁴r⁵, विश्व द्भूत hdr³, विश्व छूत p.—यदूच साल् b, यह्य सा fk, यहाय साल् m¹, यहास साल् r, ॰य दातुं सा r¹r⁴r⁵, यथात्त साल् p, यथाक्रमात् hdr³, प्रयक्त n.—जुबन्तां तु Am¹p, जुबन्तां च B.—होचं hdm¹r³pB, होचं r.

s Cp. RV. x. 53. 5: phốca janā mama hotram juşantām.

67. now the fire at the entrance of the shed (śālāmukhya), that which is brought forward (pranīta)², the son of the Lord of the House b, the northern and the southern fire, these are held by tradition (smrta) to be the five races.

भाजामुख: hdm¹r³bp, भाजामुख: fk, भाजमुख: r.—The end of the varga is here marked by 98 in bfk, not in hdm¹.

^a That is, the Ahavanīya fire. ^b That is, the Gārhapatya fire.

15. The meaning of panca janah.

68. Men, Fathers, Gods, Gandharvas, Serpents, Demons^a;
B (or) Gandharvas, Fathers, Gods, Asuras, Yakṣas (and) Demons^b:

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अनुष्याः पितरी hm¹r, अनुष्याः पश्ची bfk.—यचराचसाः m¹bf, (चसुरा) राजसा-खाषा p.—68^{ed} is found in m¹bfk, but not in hd, nor is it mentioned in r.

- The last two are probably meant to form one group so as to make five altogether. This alternative list represents the opinion of 'some' quoted in Nirukta iii. 8 (on RV. x. 53. 4) except that the Yakşas are there omitted: gandharvāḥ pitaro devā asurā rakṣāṃsi ity eke. (Cp. JRAS., 1894, p. 20.) Here also the last two, Yakṣas and Rākṣasas, are meant to form one group. The two lists in 68^{ab} and 68^{cd} have four classes in common: pitaraḥ, devāḥ, gandharvāḥ, rākṣasāḥ; but for manuṣyāḥ and uragāḥ in the first we have yakṣāḥ and asurāḥ in the second.
- 69. Yāska a and Aupamanyava state these to be the five races. Sākaṭāyana thinks they are the (four) castes with the Niṣādas as a fifth.

चास्तीपमत्यवादितान् hdr, चास्तीयमत्यवादितान् r¹ r⁴ r⁶ m¹, चास्तीयंमनवैदेतान् k, चास्तीपमनवैदेतान् p, चास्तीयमत् वैदेतान् b.

- a In Nirukta iii. 8, Yāska does not give his own opinion, but states the view of some (above, 68, note b) which is practically the same as that of 68^{cd} ; while what he states to be Aupamanyava's opinion is that attributed to Sākaṭāyana in 69^{cd} . The opinion of the AB. iii. 31. 5 is nearly identical with that given in 68^{ab} (the rākṣasāḥ being omitted): devāḥ, manuṣyāḥ, gandharvāpsarasaḥ, sarpāḥ, pitaraḥ; see Roth, Erläuterungen, p. 28.
- 70. Śākapūṇi, however, thinks they are the (four) priests (rtvij) and the institutor of the sacrifice (yajamāna).

 B Those (priests) they call 'Hotr,' 'Adhvaryu,' 'Udgātr,' and 'Brahman.'

यनमानं च b, यजमानच hdmlrfkp.—•ध्यर्युसायोद्गा॰ m1, •ध्यर्युस चद्गा॰ fkr2, •ध्यर्युरायो॰ b.—ज्ञह्मा चेति m1, ब्रह्मसे तान् b, ब्राह्मसे तान् fkr2.—वद्गत तान् m1, ब्रह्मसे तान् b, ब्रह्मसे तान् fkr2.—70 ed –72 are found in bfkr2m1, but not in A.

B 71, 72. Eye, ear, mind, speech, and breath, say the theosophists (ātmavādin). They are stated to be Gandharvas and Apsarases, Gods, Men, Fathers, and Serpents in the sacred text of the Aitareya Brāhmaṇab—

'and (continued Agni) whatever other terrestrial creatures (pṛthivījātāh) and other divine beings (devāh) there are that

receive worship (yajñiyāh).

72. ब्राह्मण चैव b, ब्राह्मणासैव m¹fkr².—थ यज्ञिया: b, थ यज्ञियों fkr², प्ययज्ञिका: m¹ (cp. यज्ञियास: in RV. x. 53, 4).—The end of the varga is here marked by qu in bfm¹, not in k.

^a See above, 69, note ^a. ^b 67-72^{ab} is a parenthetical explanation of pañca janāh.

16. Story of Agni's flight (continued).

73. And let me have long life, and various oblations, and let my elder brothers enjoy safety at every sacrifice a;

मध्येर ध्येर hm1r, अधवेरे घरे b, अध्वरे (only) f, एवसध्वेरे kr2.

a This and the following sloka are based on RV. x. 51. 8.

74, and let the preliminary (prayāja) and the final oblations (anuyāja), the ghee, and the victim in the Soma (sacrifice) have me as their divinity, and let the sacrifice (in general) have me as its deity.'

च यः पुरु: hdm¹r³bfkr², प्रयः पुरु: r, (ख्रोस) वयः पुरुत् p.— सिंद्वित्यानि m¹n, सिंद्वित्या नु hdr³, से दैवत्यानि fkr², सिंद्वत्यानि bpr¹r⁴r⁵.—°देवतोऽसु च m¹krp, °दैवनोऽसु च f, °देवतोऽसु च b, °देवतोऽसु हि n, °देवतसुचः hdr³.

75. This was accorded (pratyārdhi) with (the words) 'Thine, O Agni, the sacrifice' (tavāgne yajñaḥ: x. 51.9°); and he (became) Svisṭakṛt (offering right sacrifice), to whom the three thousand, three hundred and nine

इत्येतत्प्रत्यार्धि r³, इत्येतत्प्रत्यर्धि hdrbfk, एवं प्रत्युचु: n.—यस Am¹r⁵, तस्त्र bfkr².— 75^{ab} is found in hdr³fkr²r⁵n, but is wanting in r¹r⁴r⁶m¹p.

76. and thirty gods a gave all (these) boons. Then Agni, well-disposed, pleased, honoured by all the gods,

चैव तु hm¹r, चैव p, चैवास्त्र bf.—सर्वानेव hm¹r, स्वीनेतान् bfp.—हेवै: पुरस्कृतः hm¹r, देवैस संजुतः bfkn (॰खा॰ f).

² Cp. RV. x. 52. 6; see my 'Vedic Mythology,' p. 19 (middle).

77. shaking off his limbs, the divine-souled oblation-bearer, pleased in company with his brothers, unweariedly performed the office of Hotr (hotram) at sacrifices.

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विध्याङ्गानि r, विध्याङ्गानि b, विध्याङ्गानि m¹, विध्याद्गानि hd, विध्यानि f, विध्यानि k.—होचम् hdm¹ r³ bk, होचम् fr: होच is the word used in RV. x. 51. 4.— दिव्यात्मा hdr, विश्वात्मा bfk.—The end of the varga is here marked by 9ई in m¹ bfk, not in hd.

17. Story of Agni's flight (concluded). EV. z. 54-57.

78. His bone became the Devadāru tree; his fat and flesh, bdellium; his sinew, fragrant Tejana grass; his semen, silver and gold;

सुगन्धितेजनं hd, सुगन्धे तेजनं b, सुगंधं तजन (°नत् kr²) fkr².—सायु hdm¹p, स्नायु: bfr, प्रायु: kr², सुचु r¹r⁴r².

- The earliest expression of the notion of parts of the body being united with or turned into something analogous in nature appears in one of the funeral hymns of the RV., x. 16. 3: sūryam cakṣur gachatu vātam ātmā, &c. Cp. BD. vi. 106, 151.
- 79. the hair of his body (romāṇi) became Kāśa grass; the hair of his head (keśāḥ), Kuśa grass; and his nails, tortoises; and his entrails also (became) the Avakā a plant; his marrow, sand and gravel;

क्षेत्रास्तु hd, क्षेत्रास्त्र bfkr.—नखानि च hm¹rbfk, नखासया p.—सन्ताणि hdr, खंचानि fk, आंचाणि b.—चैवायवका bfkp, ग्रैवसास्थेव hdm¹r.—°तग्रक्राः hdm¹bf kr²p, °तग्रक्राः r³, °तक्कराः r.

- Between the two readings caivāpy avakā (B) and śaivalās tv eva (A), I have decided in favour of the former, as avakā is the older word (which occurs in the RV.), for which the later word-śaivala (identical in meaning) would have been substituted as more familiar, the substitution being probably assisted by the similar beginning (caiva°) of the original reading.
- 80. his blood and bile (became) various minerals, such as red chalk. Thus Agni and the Gods with the three hymns (beginning) 'Great's (mahat: x. 51-53)

विविधा hdm1, विविध fk, विविध br.

- a Cp. Sarvānukramaņī: agniķ . . . devaiķ samavadad uttarais tribkiķ.
- 81. conversed. Now the two following (hymns) 'That of thee' (tām su te: x. 54, 55) a after this are addressed to Indra.

B In the (stanza) 'Who lonely runs' (vidhum dadrānam: x. 55. 5) Sun and Moon are praised.

ऐन्ट्रे सूति hm¹r, ऐन्ट्रसूति fkp, ऐं सूति b.—तु तां सु ते bkr, नु तां सु ते f, खुतां सु ते h, सुतां सु ते d.—81°d and 82°d are not found in A, but in B and m¹ only.

a On the pratīka tām su te see my note in the JRAS., 1894, p. 15, showing the constant confusion in the MSS between suta and stuta (cp. also the various readings of sahahsute, above, 61).

B 82. The praise here also appears as of Breath and of Soul a.

The two (hymns) 'This' (idam: x. 56, 57) are addressed to the Allgods. In the second (57) there is a triplet (3-5) to Mind (manas).

विश्वदेवे च hm¹r, •देवस्था b, •देवस्थां fk.—द्वितीचेऽर्धअसम्बुचः hdr³, द्वितीचेऽर्धअसम्बु हुचः r, द्वितीचर्यमो हुचः m¹, द्वितीचे गिरिशां जुतिः fkr², द्वितीचेगिरसां जुतिः b.— The end of the varga is here marked by 9 (instead of 99) in bfk, not at all in hd.

a RV. x. 55. 5 is commented on in this sense also in Nirukta xiv. 18. Cp. BD. vi. 134, 136. b This pada (82^d) in B is identical with 102^d in A and B, and may have been due to its occupying a similar position on the following page in the original of B. In any case there is no mention of the Angirases in the text of RV. x. 57. Nor is there any trace of Aryaman in it. On the other hand manus is invoked to return in x. 57. 3-5; I have accordingly made the emendation सनस्स (cp. 85^b). यसण्स is probably due to सनस्स, by the loss of one स, becoming सनस्स, the lacking syllable then being supplied by य, with the consequent change of न to W.

18. Story of Subandhu: EV. z. 57-59.

83. The first (stanza) is addressed to Indra (x. 57. 1), the second to Agni (2), the last (6) has the Soma (mentioned) in it (tat) for its deity.

B This (hymn) praises the Fathers a also (and) should be recited (in that sense) by priests (artvija)b. The hymn c (beginning) Which' (yat: x. 58), coming next after that,

प्रथमेन्द्री दितीयायेख् hm^1rbfk , प्रथमा लैन्द्राथेन्द्राग्री $r^1r^4r^6$. — तत्सीमदेवता hdm^1rfk , चक्क्रांभदेवता b. — 83^b in $r^1r^4r^6$ appears as आर्लिन्दासपरं तु यत्, which is practically identical with 83^d . This indicates that though 83^{cd} does not occur in A (but in Bm^1 only) it was known to the copyists of some A MSS. — आर्लिनं यसद् b, आर्लिनं यद् f, आर्लिनं य पड् kr^2 , आर्लिनं वा यद् m^1 . — उत्तरम् bm^1fkr^2 .

The pitarah are invoked in x. 57. 5. b Cp. Sāyana's introductory remark on RV. x. 57: mahāpitryajāe 'py etad rtvigbhir japyam. c Sūktam belongs to 84.

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B 84. is connected with a story: hear it from me desirous of telling it. When he had lost consciousness from stupefaction, having been struck down by an enemy,

वक्षुकामस्य m¹, पञ्जकामस्य fkr², यञ्जकामस्य b.—संमोहात्रवृशंश्वस्य fkr², सांमा-हांतष्टशंश्वस्य b, संमोहाञ्च निसंश्वस्य m¹.—श्रृतुणाभिहतस्य m¹, श्रृत्याभिहतस्य b, श्रृत्यां दिभिहतस्य fkr².—तु bfkr², च m¹.—This śloka is found in B and m¹ only.

85. Subandhu's life is (here) recalled (jīvāvrtti) or (the hymn) is (in) praise of Mind (manas).

King Asamāti, of the race of Iksvāku b, the Rathaprosthac, cast off d (vyudasya) his domestic priests

जीवावृत्तिः hm¹r, जीवाधूत्तिं b, जीवाधूर्ति f, जीवाधूर्त्ति k.— सुवन्धोर्वा hm¹b, सुवन्धोर्था fk, सवन्धोर्वा r.—यदि वा hm¹rb, यद वा f, पाद वा k.—सनसः खवः m¹r, सनस खवः hdbfk (°व bfk).— °व्ह्वाको hdrbfk, °व्ह्याकुः r¹r⁴r⁶, °व्ह्वाके m¹ (cp. v.r. 96).— रथप्रोष्ठः br, रथप्रोष्ठाः f, रथप्रोष्ठाः kr², रथप्रोष्ठान् hr³, °हान् d.

- a In order to keep 84 (B) separate from 85 I have had to change the construction; literally: The hymn x. 58 (in 84) is (meant to be) a recall of the life of Subandhu (85) who had lost consciousness, &c. (84).

 b Ikṣvāku is mentioned in RV. x. 60. 4; cp. Sarvānukramaṇī: aikṣvāko rājāsamātiķ.

 c Cp. RV. x. 60. 5: asamātiṣu rathaproṣṭheṣu.

 d This word belongs to 86; cp. Sarvānukramaṇī: purohitāṇs tyaktvā.
- 86. Bandhu and the rest who in the Mandala of the Atris (v. 24) are seers of Dvipadās (dvaipadāh)^a. The two crafty priests named Kirāta and Ākuli^b

द्वैपदा थे hd, द्वैपदा ने b, द्वैपदान्ये m¹, द्वेपदान्ये f, द्वेपदान्ने k.—िकराताकुली bkr, किराताकुली f-किरातो कुली hdm¹r³s, कली r¹r⁴r⁶r⁵.

- ^a Cp. Sarvānukramaņī: uktā rsayo dvaipade tv atrimandale.

 ^b On these two names cp. SB. i. r. 4¹⁴ and the Sātyāyanaka in M. M., RV.² vol. iv, p. 167, and var. lect., pp. c-cvii.
- 87. Asamāti made his domestic priests; for he considered them the best^a. These two priests having become pigeons and having gone against the Gaupāyanas,

पुरोधन hm¹r, पुरोवंती fk, पुरोवंत: b.—वरिष्ठी hm¹r, वशिष्ठी fk.—गला hdr, भुता fk, wanting in b.—गीपायनानस hdm¹r, गोपायनाहिष्ठ b, नोपायनानिष्ठ fk.— None of the MSS. mark the end of the eighteenth varga.

^a Cp. Sarvānukramaņī: māyāvinau śresthatamau matvā purodadhe; cp. Sadgurusisya, p. 153.

N n

II.

RV. x. 58-]

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19. Story of Subandhu (continued).

88. fell upon Subandhu with their crafty power and their magical art (yoga). From the pain (caused) by their attack, he swooned and fell.

मायावबाच hm1r, मायाच यौसाच b, मायातवातवाच f, मायातवातवाच k.— सुबन्धम् hdm1rfk, वसुष्ठम् b.—°भिषेततुः hdrb, भियेचतुः f, °भिषेवतु k.

89. When they had plucked out (ālucya) his spirit (asu)a, they went to the king. Then, after Subandhu had fallen lifeless to the ground, the three brothersb,

स्वासुम् hm¹rb, स्वसम् f, स्वम् k.—ग्राबुच्य m¹r, ग्राबोच्य hdr³r⁵, ग्राबुष्य r², ग्राबुष्य b, ग्राभेबुष्य fk.—गतासी hdm¹r, क्षातिर् bn, omitted in fk.

- ^a Cp. Sarvānukramaņī: subandhoh prānān ācikṣipatuḥ.

 b 89^{ed} and 90^{ab} are quoted in the Nītimañjarī on RV. v. 60. 12.
- 90. the Gaupāyanas, all together muttered, as a spell for good luck, (the hymn) 'Not' $(m\bar{a}: x. 57)$; for bringing back his soul $(mana-\bar{a}vartana)$ they had recourse to $(abhi-y\bar{a})$ the hymn 'Which' $(yat: x. 58)^a$.

जेपु: hm1r, ययु: bfk.—सनन्नावतेनं तस्त्र bfk(S), सनसावर्त्तनं तस्त्र r2, जनसावर्त-यन्तोऽस्त्र hdm1r.—स्वयु: hm1rb, स्वयः fk.

a Cp. Sarvānukramaņī: mā . . . svastyayanam japtvā . . yat . . mana-āvartanam jepuh.

A 91. And the following (triplet) which, (beginning) 'Let be prolonged' (pra tāri: x. 59), they muttered with a view to remedies is

the first triplet of the hymn (1-3): it is there meant to drive away (apanodana) Dissolution (nirrti)^a.

भवजार्थ hd, भैवजार्थ m¹r (cp. RV. x. 59. 9: भेवजा).—तन hdm¹r³r², खन r, प्रिति bfk (the pratīka of RV. x. 59, because 91^{ab} is wanting in these MSS.).

- a Cp. Sarvānukramanī: pra tāri . . . nirrter apanodanārtham jepuh.
- 92. Now the three verses 'Not at all' (mo $su: x. 59. 4^{abc}$) are addressed to Soma, the last (4^{a}) to Nirrtia: this whole stanza being addressed to Soma and Nirrti. The following two (stanzas: 5, 6) are (in) praise of Asunīti.

को चिति तु hm¹r, मो चित्वखाः bf, मो क्तिखाः k.— नैर्च्यती r, निर्च्यती hdr³ bfkr².—॰ नीतिः खुतिः परे h, ॰ नीतिखुतिः परे d, ॰ नीते खुतिः परा r, ॰ नीतेरतः परे bf, ॰ नीतेरितः परे k.

- ^a The statement of the Sarvānukramaņī is: the first four stanzas they muttered for the purpose of driving away Nirrti, in the fourth they praised Soma also.
- 93. Now in (this) couplet Yāska a thinks the last verse (59. 6d) is addressed to Anumati.

The end of the varga is here marked by 90 in bfk (not at all in hdm¹) thus giving five and a half slokas to this varga (if 91^{ab} is included) and leaving five and a half for the next.

a Yāska comments on the preceding stanza (x. 59. 5) in Nirukta x. 39, but says nothing about x. 59. 6^d .

20. Detailed account of RV. z. 59, 60.

Earth, Heaven, Soma and Pūṣan, Air, Pathyā and Svasti 94. are traditionally held (to be the deities) in the stanza 'Again to us' (punar naḥ: x. 59. 7) for the alleviation (śānti) of Subandhu. The triplet 'Blessing' (śam: x. 58. 8-10) is to the Two Worlds (rodasī), while in the stanza 'Together' (sam: x. 59. 10) the (first) hemistich is addressed to Indra.

सोमश्र bkr, मश्र f, सोमश्र hdm¹.— ऋचि तु स्नृताः hdr⁸m¹, रति तु स्नृता r, रिचः संसुताः b, ख्रच संसुताः f, स्रच संसुतः k.

95. Now they praised the Two Worlds for the destruction of infirmity (rapas): 'infirmity' is stated to be a designation of sin or (bodily) trouble a.

वै hdm1r, ते bfk.—लघ hdr, चैव m1, लिख्र् b, (तुष्ट्रवि) रिखंड्र f, त्लिड्र k.

D. Nirukta iv. 21: rapo ripram iti pāpanāmanī bhavatah.

96. Then with the four stanzas a 'Hither' (ā: x. 60. 1-4) they praised the scion of Ikṣvāku, and after praising him they uttered prayers for him with the stanza 'O Indra, dominion' (indra kṣatrā: x. 60. 5).

ऐन्द्राकुस् hdr, एन्द्राकुस् f, ऐन्द्राकु k, ऐन्द्राक्स् bm1: cp. the various readings above, vii. 85 and v. 14.

- " Here we have rgbhis catasrbhih, but in vi. 41 rgbhis caturbhih.
- 97. And their mother a praised the king with (the stanza) 'Of Agastya' (agastyasya: x. 60. 6). The king, having been (thus) praised, went to the Gaupāyanas full of shame.

जगस्बस्ति माता च hdrbfk, त्रागस्यस्य स्त्रसा माता n.—स्तृतः स bm¹rs, सुतः स fk, स्तृतस्र hd.—सत्रीस्स hdr, त्रीसुस् b, omitted in fk, सुप्रीतस् s, (सुतोऽसमातिः) संदृष्टः n.

- a Cp. Ārṣānukramaṇī x. 24: svasā agastyasya mātā eṣām. b The following passage (97^{cd}-101) is quoted in Sāyaṇa on RV. x. 60. 7. Parts of it (97-98^{ab}, 99^{cd}-100^{ab}) are also quoted in the Nītimañjarī on RV. x. 60. 12.
- 98. As among the Atris a they had also praised Agni with a dvipadā hymn (dvaipada), Agni, on his part, said to them, 'Here within the sacrificial barrier' (antahparidhi) b is the spirit

मूक्तेनाथ o bfkn, सूक्तेनाथ r, यूक्तेनेवां Am1.— द्वैपदेन यथानिव hm1rfkn(h)s, यद्तृषु n. यद्तृषु n(m), द्वैपदं यक्तद्विषु r¹r⁴r6, द्वैपदं यक्तदंदिषु b.— अविर्ध्यव o hdm1, अवि-रित्यव r, अथापिरव bfs, अथापिरिप k.— एतान् rs, एनान् m¹, चैनान् b, देनाम् fk, देनान् hdr³.— परिध्यदुः s, पराव्यदुः Am¹r⁵, परित्यसु b, परेत्व्युन् fkrn.— The end of the varga is here marked by 20-in bfk, not in hdm¹.

^a That is, in RV. v. 24. ^b Cp. Sāyaṇa on RV. z. 60 and his quotation from the Śātyāyanaka in M. M., RV.² vol. iv, p. 175.

21. Story of Subandhu (concluded). Deities of EV. z. 61-66.

99. of Subandhu; that of this scion of Ikṣvāku also has been guarded by me desirous of the welfare (of both).' Having given (back) his spirit to Subandhu and saying 'Live,' the Purifier (pāvaka),

सुवन्धोरस चैत्वाकोर् r¹r⁴r⁶br², सुबन्धोरस चैत्वाको fk, सुवन्धोरस चेत्वाकोर् 2, सुबन्धुरस चैत्वाकोर् hdm¹, सुबन्धुरस चैत्वाको r. — हिताधिंगा hm¹rs, हितिधिण b, हितिषिणा fk. — प्रदायासुं hm¹r³r²s, °यासु bk, °यामु f, °यासुन् r, °यामु n, °थामु n(hm). — जीवेसुका hm¹rs, जीवं सका fkn, जीसका b. — च hm¹r, तु bfk.

100. having been praised by the Gaupāyanas, went back pleased to heaven. They, rejoicing, summoned the spirit

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of Subandhu with (the stanza) 'He as a mother' (ayam mātā: x. 60. 7).

चिद्वं प्रति hm1r, चिद्वं पुन: bfkn.—हृष्टाखे hdm1r, श्रेपेण bfkr2.

- 101. Pointing to the body of Subandhu prostrate on the ground, they sang the remainder of the hymn for the maintenance of his consciousness (cetas)^a.
- a According to the Sarvānukramaņī, they summoned back his use with stanzas 7-11:
 parābhih subandhor jīvitam āhvayan.
- 102. And in the (stanza) 'This' (ayam: x. 60. 12) they individually (prthak) touched him with their hands when he had recovered his spirit^a.

There are six (hymns) addressed to the All-gods (beginning) 'This' (idam: x. 61-66). In the second (62) there is praise of the

Angirases.

खञ्चासुं r, खळासुं fk, खळ्दासुं hm¹b (खळासंचं S).— इत्यखां hm¹r, इत्युग्यां bfk.— • ख्युग्रन् hdrk, • ख्युग्रत् b.— • क्विरसां खुतिः hdrb, गिरिसा खुतिः k, • क्विरसा खुतिः f (cp. 82).

- a Cp. Sarvānukramaņī: tam antyayā labdhasamjāam asprsan.
- 103. (The seer) praises (them), proclaiming (their) birth, and activity, and friendship with Indra a. 'May he now prosper' (pra nūnam: x. 62. 8-11) and the rest are a praise of Manu, son of Savarņā (sāvarņya) c.

संख्यं चेन्द्रेण सह कीर्तयन् hdr, दानं च सकां चेन्द्रेण शायतम् bm¹, दानं च सखा चेन्द्रेण शायतम् bm¹, दानं च सखा चेन्द्रेण शायतम् bm¹, दानं च सखा चेन्द्रेण शायतम् bk.—103^{cd}—106 are omitted in $r^1r^4r^6$.—The end of the varga is here marked by $\mathbf{29}$ in bfk, not in hdm¹.

another in his introduction to x. 62. 8: neither comes from the BD.

The Sarvanukramanī has the metronymic form sāvarņi. RV. x. 62. 9 has sāvarņia and 11 sāvarņi. Cp. BD. vii. 1.

22. Details of RV. z. 63-66. Deities of RV. z. 67-72.

104. And for the sake of long life for him the seer praises the gods: (so) he came upon 'Her that well guards' (sutrāmāṇam: x. 63. 10) (and) 'Her that is great' (mahīm ū ṣu)a. 'Of Dakṣa' (dakṣasya: x. 64. 5) is (in) praise of Aditi.

सीत्यभ्ययादृषि: hm¹r, सीत्यंभ्ययात्वृषि: bfk (सि° bk).—महीमू षु hm¹bf, सहीसु षु d, महिमू षु r, महिमूषि kr².

AV. vii. 6. 2; VS. xxi. 5; TS. i. 5. 11⁵; quoted in AB. i. 9. 8; ASS. iv. 3 (cp. Sāyaņa on RV. x. 63. 10). It does not occur in the Kashmir collection of khilas.

105. 'The goddess of Welfare, indeed' (svastir id dhi: x. 63. 16) is (in praise) of Pathyā svastia; 'Welfare to us' (svastinah: 15) is (in) praise of the Marutsb; for it is stated in the texts of the Adhvaryusc (with regard to it) 'He repeats the stanza addressed to the Maruts.'

पथाखरे b, पथाखरित m¹fkr, पथाखरितं hd.— प्राध्यवीषु हि hdm¹r, प्राधर्यवे ऽपि हि b, प्रार्थवेथ हि fk.

- ^a Here Pathyā svasti is one goddess; otherwise Pathyā and Svasti are treated as two goddesses, as in Naighaṇṭuka v. 5.

 ^b According to the Sarvānukramaṇī both 15 and 16 are addressed to Pathyā svasti; but the Maruts are mentioned in 15 and the authority of the Yajur-veda is here adduced to show that 15 was ritually applied as a Marut verse.

 ^c This is evidently a passage from a Brāhmaṇa of the Yajur-veda.
- 106. So also in the (stanza) 'The Cow that' (yā gauh: x. 65. 6) the Middle Vāc is praised; 'To Mitra' (mitrāya: 5) is addressed to Mitra-Varuna; 'Bhujyu from distress' (bhujyum amhasah: 12) is addressed to the Aśvins^a.

अध्यमा तु m1, अध्यमा नु hdrfk, अध्यमात् b.

a None of these details about 65 are given in the Sarvānukramanī, where it is simply stated to be vaiśvadeva.

A 107. He also praises Manu and the Middle Vāc in the couplet containing svastia (x. 66. 14, 15).

Then the two (hymns) 'This' (imām: x. 67, 68) are addressed to Bṛhaspati; 'The auspicious' (bhadrāḥ: x. 69) is addressed to Agni; (then comes) an Āprī hymn (x. 70).

सीखापि च r, खीखा hdm¹.—वाचं च अध्यक्षास् m¹r, वाचअध्यक्षास् hd.—This line is found in hdr, not in bfk. I assume from this that it is not in Mitra's B MSS. either, though he has no note. The line occurs in m¹ also, not here, however, but between 103^{ab} and 103^{ad}.— खेथमां r, स्मां hdm¹bfk (one syllable short).—सद्दा hm¹r, खद्दा bfkr².—खाधियः hdm¹bf, खाधियाः kr², खाखियः r, (ख्यानियस्य)।ख्यः r¹r⁴r⁶.

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a svasti dvica appears to refer to x. 66. 14, 15, as the word svasti occurs in both these stanzas, Vāc is mentioned and Manu might be considered to be alluded to in the words vasisthāh pitrvad vācam akrata (14). Otherwise the reference might be to x. 65.14, 15 (the latter is identical with 66. 15), but neither svasti nor Vāc occurs in 65. 14, though Manu, on the other hand, does. Possibly both 65. 14, 15 and 66. 14, 15 are meant, as the second stanza is common to both

B 108. In the first (hymn) addressed to Brhaspati (67) Brahmanaspati (appears) in a hemistich (7^{cd}). In the hymn to the All-gods here (72) Brhaspati is also praised in a hemistich (2^{ab}): (that is) in the one beginning 'Brahmanaspati' (72. 2^{ab}) by changing ($vi-k\bar{a}ratah$) the characteristic term ($linga-v\bar{a}kya$)^a.

These three lines are entirely omitted in hdr; m¹ omits the second and third pāda; fk omit the second pāda. Thus b is the only MS. which has the lines complete. ब्रह्मयाया b (108^b).— लिङ्गवाकाणिकार्भः b, लिङ्गवाकाविकारते fk, लिङ्गं वाकं विकारते m¹.—The end of the varga is here marked by २२ in bfk.

That is, in both hemistichs Brhaspati is praised under the substituted alternative name of Brahmanaspati. 67.7° d as well as 72.2° begins with brahmanaspatih.

23. Detailed account of RV. z. 71.

109. That knowledge which is immortal light and by union with which one attains to Brahma, Brhaspati praised next $(atha)^a$ with a hymn $(71)^b$.

समृतं hdm1r, सजर् bfk.

- That is, after the one last mentioned, the Aprī hymn, in 107.

 b This śloka is quoted by Ṣaḍguruśiṣya on RV. x. 71 and by Ṣāyaṇa on x. 71. 12.
- 110. Now the employment of formulas for the sake of a livelihood is forbidden. There appears here for the most part correct knowledge of the essential meaning of the Veda (as the subject of the hymn).

जीवनार्थं hm1r, ॰नार्थे bk, जीवितार्थे f.—प्रायेगाच हि hm1r, ॰गात्तनु b, ॰गात्तनु f.

111. Some teachers say that there is here praise of those who are wise in speech with some (ābhih) stanzas, but with others in this hymn the man who does not know the meaning (of the Veda) is blamed.

स्तवः hm1r, स्तव k, स्तवम् bs.—यथाभिर्निन्दिते hdm1r, तथा हि निन्द्ते-b, तथाहिं, निन्द्ते r2, तथा हि निन्दिते sk.—चिमेः b, चिमः sk, खूबिमः r, च्छिनः hdm1.—न्याभिर् hm1rsk, (मूके) नाभिर् b.

112. And how the wise found that (speech) when she was located among the seers and how they divided her at the sacrifice—all this is here told in the third (stanza: x. 71. 3).

यथैताम् bfk, ये चैताम् hm¹r, ये चैनाम् d.—॰न्विन्ह्ल m¹r, ॰न्विन्ह्ले bfk, ॰न्विन्ह्ते d.—विद्वांसर्षिगतां सतीय् bm¹, विद्वांसर्षिगता सतीम् r², विद्वांसर्षिगता संती f, विद्वांसर्पिगतां सतीम् hdr³, विद्वांस च्वांतां भ्रचीस् r.—यथा च व्यज्ञन् fk, यथा च व्यभन् b, तथा च ह्यभज् ह् hdm¹r.—तहचोत्तं m¹r, तहाचोत्तं bfk, तद्यक्तं hd.

Cp. RV. x. 71. 3: tām anvavindann reisu pravistām; tām ābhrtyā vy adadhuli purutrā.

113. But in the tenth the wise man is lauded (x. 71. 10), while in the last stanza he (the seer) states the distribution (viniyoga) of the (four) chief priests and of their rites at the sacrifice.

हम्रस्या hm1r3f, दमस्यां bkr. — ल्वा hm1r, ख्वा b, तृवा fr2r3. — यञ्च hm1r, च्वा km, स्वार् fr2r3. — यञ्च hm1r, चित्र, स्वचिर् k, स्वचीर् b. — The end of the varga is here marked by २३ in hm1bfk, not in d.

24. Deities of EV. x. 72-84. Khilas.

114. Now in the following (hymn: x. 72) Dakṣa a is praised and also the eight sons of Aditi b: Dhātr, Indra, Varuṇa, Mitra, Aṃśa, Sūrya, Aryaman, Bhaga c.

तु खूयते चोक्काष्टी hdm¹, तु खूयते चोत्का खष्टी r, तु खूयते चाखत्काष्टी r¹r⁴r⁶, तु खूयते चाखत्काष्टी r¹r⁴r⁶, तु खूयान्काष्टी b, तु खूयात्काष्टी f. — चैवाहिते: m¹r, चेवाहिते: fk, चैवाहिते: b, चैवाहित्स hd, चाहितये r¹r⁴r⁶. — मिचों आ: सूर्यो अमा hdm¹r, मिच: सूर्यायां भी ये b, मिच: सूर्यायां भी येमा f.

a The corruption of the text is here probably due to a contraction, by which the MSS. nearly always remove the hiatus between the padas of a line. The verb, stuyate, indicates that a nominative singular follows. The conjecture dakso cannot be said to have palaeographical support, but I could see no other possibility of emendation. Daksa is mentioned in the fourth stanza: aditer dakso ajāyata, daksād v aditiķ pari; and is invoked in the fifth: aditir hy ajaniṣṭa, dakṣa, yā duhitā tava. The Sarvānukramaṇī throws no light on the passage, the hymn being simply described as daivam.

b Cp. stanza 8: aṣṭau putrāso aditer ye jātāh.

c Cp. the enumeration of seven Ādityas in iv. 82 (where five of the above names occur) and the list of twelve (B) in v. 147 (where seven of these names occur). On the names of Ādityas cp. my 'Vedic Mythology,' § 19, p. 43.

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- 115. The two hymns (beginning) 'Thou hast been born' (janisthāh: x.73,74) are addressed to Indra; but in (the hymn) which here follows (beginning) 'Let well proclaim' (pra su: x.75) the streams (sravantyah) which flow east, and west, and south
- 116. are praised together according to preëminence (pradhānataḥ) in seven groups of seven a. 'Hither you' (ā vaḥ: x. 76) is to the pressing stones; the two 'Of the sprinkling of the cloud' (abhrapruṣaḥ: x. 77, 78) are traditionally held to be addressed to the Maruts.

सप्तिविधि: hm^1r , सप्तिविधि b, दश्किपी $fkr^3(r^2)$: cp. v.r. vii. 61. — प्रधानतः hm^1r , बुभत्तयः f, दिभक्तयः $kr^3(r^2)$, बुष्क्रयः b.

- a This was doubtless suggested by the words of RV. x. 75. 1: pra sapta-sapta tredhā hi cakramuh.
- 117. The two (beginning) 'I saw' (apasyam: x. 79, 80) are addressed to Agni; the two 'Who these' (ya imā: x. 81, 82) are addressed to Visvakarman; the two 'Who to thee' (yas te: 83, 84) are addressed to Manyu. But that which follows, 'In my vow' (mama vrate)²,

सान्यवे r, सान्यवेन् h, सान्यवेन् d, सान्यते bfk.—सस व्रते hm1 r, स व्रते bfk.

- This is the first of the two khilas which in the Kashmir collection come between RV. x. 84 and 85. It consists of 32 stanzas, chiefly in the anustubh metre, and begins with the line mama vrate hṛdayam te dadhāmi. It is thus described in the accompanying Anukramaṇī: mama: prājāpatyo hṛdyo, vaiśvadevam tu, vivāhārthāśīs tv, ānuṣṭubham tu, &c. Cp. AV. vi. 94. 2; Pāraskara GS. i. 8. 8; ii. 2. 6; Sankhāyana SS. ii. 4. 1.
- 118. consisting for the most part of benedictions, praises the All-gods. That which follows (beginning) 'Out' (ut) a, consisting of eight stanzas, is (the hymn of) Parākadāsa b (and) is addressed to Agni.

पराजहास आमेथे Am1, पराजहास आमेथं B.—The end of the varga is here marked by 28 in bfk, not in hdm1.

a This khila consists of eight anustubh stanzas and is addressed to Agni. It begins with the line: ut tudainam, grhapate; and is thus described in the Anukramanī: ud: aṣṭau, Parāgadāsaḥ. b The hymn being designated by the name of the reputed author, as in the case of the two khilas called Prajāvat and Jīvaputra in v. 92. Cp. Rgvidhāna iii. 21. 4: parākadāsasya vidhim, and iii. 22. 2: parākadāso dveṣyārtham, &c. See Meyer, op. cit., p. xxi, and Oldenberg. Prolegomena, p. 507.

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II.

25. The Surya hymn: RV. z. 85. Three forms of Usas.

119. The fourth stanza there is addressed to Mitra-Varuṇa a, while the last but one (x. 85. 7) is addressed to Indra and Agni b. Sāvitrī and Sūryā are one and the same wife of Vivasvat,

मैचावर्ष्युक् तचास्ति hdr, मैचावर्ष्युक् चतुर्थी bm1, मैचावर्ष्यसतुर्थी f. चतु-धेंन्द्राष्युपोत्तमा r, चतुर्थेंन्द्राष्युपोत्तमा hd, पंचन्धेंद्राख्युपोत्तमा m1, पंचन्धेंद्री ततः परा bfk.

- a It begins with the pada: imām me mitrāvaruņau.

 b It begins with the two pādas: anena brahmanāgne tvam, ayam cendro na iditah. This makes the correction of aindrāmy to aindrāmy certain.

 c Cp. Sarvānukramanī: sāvitrī sūryā. On the three forms of Sūryā see BD. ii. 8-10; cp. M.M., RV.2 vol. iv, p. 27.
- 120. who is praised as Vṛṣākapāyī and is called Uṣas. This Uṣas having divided herself into three, goes to the Lord of rays (gopati = sūrya).

एषा Am1, होषा bfkr.—विभज्य प्रैति hm1r, विभज्याचैति fk, विभक्षाचैति b.

121. Becoming Uṣas before sunrise, Sūryā when midday reigns, and becoming Vṛṣākapāyī at the end of days, she goes down.

उषा: r¹r⁴r⁰fk, उषा hdm¹rb.—पुरोद्यात् b (=BD. ii. 9), पुराद्या f, पुरोद्ये hm¹r.—सधंदिने खिते hm¹r (=BD. ii. 9), भूला दिनादिषु b, भूला दिनातिषु fk.—भूला वृषा॰ hdm¹r, खुता वृषा॰ bfk.—॰यी च hm¹r, ॰यीति bfk.—दिनंलैष्ववगक्ति b, दिनाने सिष्वेव गक्ति fr², दिनांयेव गक्ति k, दिनानेष्वनुकीर्तिनी hr, ॰कीर्तनी dm¹.

122. The first stanza here (x. 85. 1) addressed to Sūryā a is stated to be connected with Satya, Sūrya, Rta and Soma; but with the following three stanzas (2-4) Soma as a plant is spoken of.

•सूर्यतं• hm¹bfk, •सूर्यतुं• r.—सीर्यावाच hd, सीर्खावच r, सूर्यावाच bm¹, सूर्खा-धाच fk.— ह्यृगुच्यते hd, दृगुच्यते r, पिहोच्यते bfk.— लृत्मिर्च्यते hdm¹r, लचाच्यते b, स्वचोच्यते f.— श्रीषधिः hd, श्रीषधिः r³, श्रीषधः r, श्रीषवः b, श्रीषवः fk. I have preferred the reading श्रीषधिः because of RV. x. 85. 3: सीमं सन्यते पिषवान् यत्संपिष-स्वोषधिम्.

The Sarvānukramanī describes this hymn as ātmadaivatam, and Sadgurusisya explains that the deity is Sūryā except where any other deity is specified.

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123. But the stanza which comes next to these (5) clearly adores the moon (candramas), while with the eight (stanzas) 'The singer's '(raibhī: x. 85. 6-13) the evolutional section (bhāvavrttam) for Sūryā² is expressed.

The end of the varga is here marked by 24 in bf, not in hmik.

The pāda sūryāyai bhāvavṛttaṃ tu is identical with Rgvidhāna iii. 22. 36, where it is stated that a father should recite sūryāyai bhāvavṛttam in order that his daughter may procure a suitable husband. This was, therefore, probably a regular designation of these eight stanzas in the Brāhmaṇa style (as sūryāyai here seems to be = sūryāyāḥ); cp. Meyer, Rgvidhāna, pp. xi and xxviii.

26. Account of the Surya hymn (continued).

124. The couplet 'When' (yat: x. 85. 14, 15) praises the Asvins; the following (stanza) adores Sūrya (16); the seventeenth is addressed to the All-gods (17); the following one is addressed to Sun and Moon (18).

डूच hdr, omitted in bfk. — सूर्यम् b, सूर्य - म (बोतरार्चित) fk, सूर्य hdm¹r. — सीर्याचान्द्रमसी b, सूर्याचन्द्रमसी hdm¹rfk (this perhaps represents an original सूर्याचान्द्रमसी, with vrddhi of the second member only).

125. Of the following (stanza: x. 85.19) the first two verses are addressed to the Sun (19^{ab}), while the following two (19^{ad}) are to the Moon. Aurnavābha^a, however, thinks that in this couplet the Asvins are praised.

प्रथमी hdm¹r, तु पूर्वी b, तु पूर्वी f.—श्रीर्धवासी hdm¹b, श्रीर्धवासी r.—125^{cd} (in addition to the preceding word पर्श and the following सूर्याचन्द्रससी) is omitted in fk.

a Cp. Nirukta xii. I, where, according to some, the Asvins represent Sun and Moon.

126. For those two (Aśvins) are traditionally held to be Sun and Moon, and Prāṇa (outward breath) and Apāna (downward breath); and these two may be Day and Night, (or) these two (may be) the Two Worlds (rodasī)^a.

चहोराचे hdmlr, चहोराची bfkr2: cp. चहोराचाविखेन, Nirukta xii. I.

a The first, third, and fourth of these explanations are given in Nirukta xii. I.

127. For these two permeate (aśnuvāte) the world with light and moisture; and they fare (carataḥ), each separately, to the south and the north a.

स्भुवाते hdm¹r, च्युवाते b, च्युस्तुवाते f. — कोकान् hdm¹, कोकान् r, सर्वे bfk. — पृथक् पृथक् करतो b, पृथक् पृथक् च वरतो fk, पृथक् पृथके चेरतुर् hdm¹r³, पृथक् पृथक् ते वरतु r.

a This is evidently a paraphrase of RV. x. 85. 18: pūrvāparam carato māyayā . . etau.

B 128. Sūrya moves (sarati) among beings, or he instigates ($v\bar{v}rayati$) them well (su): apportioning (samdadhat) all their functions ($k\bar{a}ry\bar{a}ni$) he goes among them in order to instigate ($\bar{v}ryatv\bar{a}ya$) them well a.

सुवीरयित तानि वा m^1 , सुवीरपिततानिव b, सुवीरः पिततानि वा fkr^2 .—सु देर्यलाय याखेष m^1 , सु द्रयला याखेषु b, सु द्यला पाखेषु fkr^2 .—संद्थत् m^1 , संवदत् b, स दवत् fk, स वहत् r^2 .—128, 129 are omitted in A, but are found in $bfkr^2m^1$.—The end of the varga is here marked by २६ in bfk

This śloka is evidently based on Nirukta xii. 12, where sūrya is derived from sarti or suvati or svīryati (sūryaḥ sarter vā suvater vā svīryater vā). The BD. follows the first and the third etymology: sarati=sarti, su vīrayati and su īryatva (condition of one who is to be well instigated)=su īryati. With Yāska's su īryati cp. his etymology (in Nirukta i. 7) of vīra from vīrayati (probably=vi īrayati).

27. Derivation of Candramas. Contents of EV. n. 85. 20-30.

B 129. The Moon (candramāh) runs (dramati) beautifully (cāru) or observing (cāyan), or (uta) runs as one worthy to be observed (cāyanīya); (or) the prior (member of the compound comes) from (the verb) cam; or (atha) he (candra) fashions (nir-mā) the aggregate of beings (sam-etāni).

चार द्रमित b, चार द्रवित fkr², चार द्र इति m¹ (चार द्रमित Nirukta xi. 5).— वा चार्यम् m¹bfk, वा चार्यम् r².— चार्यनी द्रमिप वा चार्यश्रायनी द्रमुख्त b (the line from वा चार्यम् is here repeated), चार्यनिद्रमुख्ते m¹, वार्यनिद्रमुख्ते f, वार्यनिद्रमुख्ते kr². I am doubtful whether I have succeeded in restoring 129 correctly.—चिक्षः पूर्वे m¹ (चमेर्वा पूर्वे Nirukta xi. 5), चाम यम् b, वमे सचे k, धमे पचे fr².— समितानि r², समेनाति bfk, समेनति m¹.— निर्मितीऽध चक्दमाः m¹, निर्मितीते च चक्दमाः b, निर्मिता च चक्दमाः fk, निर्मित ख चक्दमाः r².

The above five etymologies of candramas are based on Nirukta xi. 5, where six derivations are given: (1) cāyan dramati; (2) cāru dramati; (3) ciram dramati; (4) cam

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(dramati); (5) candro mātā; (6) cāndram mānam asya. The BD. adopts four of these (1, 2, 4, 5), adding cāyanīyo dramati which (if my emendation is correct) is only a modification of cāyan dramati. Thus Yāska's ciram dramati (3) and cāndram mānam asya (6) are omitted; the latter, however, is only a modification of candro mātā in a passive sense.

130. Now in the (stanza) 'Bright, with Kimśuka flowers' (su-kimśukam: x. 85. 20) (the seer) praises Sūryā mounting a (the car of) her husband, and in the next distich (21, 22) the Gandharva Viśvāvasu.

॰रोहतीं hm1rb, ॰राहसी f, ॰राहसी k.—चैव hdm1r, चाच bfk.

- ^a The fem. from the weak base, ārohatīm, is here perhaps used on account of the metre (cp. v. r. vii. 13).
- 131. With the (stanza) 'Thornless' (anṛkṣarāḥ: x. 85. 23) (the seer) here praises the wedded couple (daṃpatī) who have started (yātau)^a, but with the following five (24-28) the wife as she reaches the house (of her husband).

यो ती hdm1r, याती b, याती fkr2.

- a I have preferred the reading yātau to yau tau, because the latter is almost meaningless and yā° might easily have become yau owing to the influence of the following ctau stau°; yātau, on the other hand, makes a very good sense (= having started for the husband's house'), as contrasted with the following grhān prapadyamānām ('reaching her husband's house'); cp. RV. x. 85. 23: anṛkṣarā riavaḥ santu panthā yebhiḥ sakhāyo yanti no vareyam.
- 132. And (in the next: x. 85. 29) they declare (that) the presentation by the bridegroom (vara-dāna) of (newly-married) wives (is expressed)^a. Then (30) the woman's garment, when indifference prevails (vibhave sati)^b,

वरदानं hdm¹r, राहार्थ f, परहास b.—तत खिद्या b, ततस्त्रिक्षर् hdr, तत स्त्रि m¹, तत खिहा f.—विरागस्त्र bm¹d, वर्षरागस्त्र h, निरागस्त्र fk.—विसने hdm¹rfk, विभेगे b.—Between the two padas of 132, fkr (not Am¹b) add the four padas (thus giving five slokas to the varga):

यद्यस्य इति वाससः । तबुक्तया तथा स्पर्शे निंद्ते पायुरेव च। ¹ f, निद्धिते [निन्दिते]. च्छगुत्तरा तृतीयस्थ ² r, तदीयस्थ f.

-The end of the varga is here marked by 29 in bfk, not in hdm1.

a Cp. the words of RV. x. 85. 29: parā dehi śālmulyam brahmabhyah. See on this, AGS. i. 8. 12. b I am doubtful as to the emendation and interpretation of this line.

28. RV. s. 85. 31-43.

133. (that is), except at the time of intercourse, is forbidden

to be taken hold of (harana) by the husband a.

The stanza '(The diseases) which '(ye: x.85.31) is destructive of consumption (yakşma) b; in the couplet 'May not' ($m\bar{a}: 32,33$) (the seer) praises the waylayers.

हरणं hdr, घारणं m1, हारणं fk, द्वार्णं b.—प्रतिषिध्यते hdm1r, प्रतिषेधति bfk.— •नाभिगी hdkS, •नाभिगों m1r, •नाभिनी bf.—हुचे सा hdm1r, हुचेन bk, हचने f.

- a In order to keep 132 and 133 separate in translation, I have changed the construction, 'the taking hold, by the husband, of the garment,' &c.—According to the Sarvānukramaṇī 29, 30 are applied to release from the guilt of touching the wife's garment: dve vadhūvāsaḥsaṃsparśamocanyau (see Ṣaḍguruśiṣya). According to the commentator Jagannātha they censure the touching of the wife's garment: vadhūvāsaḥsparśanindā.

 b Cp. Sarvānukramaṇī: parā yakṣmanāśinī.
- 134. But (the stanza) 'Rough is this' (trṣṭam etat: x. 85. 34) states what sort of man deserves (to receive) the bridal dress a. And various directions b are given to her relations

तृष्टकेतिहिति bd, तृष्टकेतिहिति m¹, चिष्ठकतिहिति fk, चिष्ठकतिहिति b, च्यष्टके यहिति(l) r.— म्राशाखि bfkr, म्राशाखि Am¹.— म्रातिक्यसा॰ hm¹r, जातिकिसा॰ b, स्वानि-क्रिसा॰ f, सानिक्षिसा॰ kr².

- ^a Cp. the text of RV. x. 85. 34: sūryām yo brahma vidyāt, sa id vādhūyam arhati. ^b Cp. the text of RV. x. 85. 35: āśasanam viśasanam atho adhivikartanam.
- 135. by the woman, who is bound^a. And evolution ^b (bhāvavṛttī) is here told, in the following (stanza: x. 85. 35).

B With the stanza 'I grasp thy' (gṛbhṇāmi te: 36), as he then takes her hand, prayers for wealth

वद्या hm^1r , वश्च fk, वर्श्व b.—ते ऋचा इत्तं m^1 , त रिवा को इत्तं $bfkr^2$ (हत्त f).—
गुद्धत्वय धनाशिषः m^1 , गृद्धत्वशाशिषः b, गृद्ध धनमाशिषः r^2 , गृह् धनशाशिषः fk.— 135^{6d} and 136^{ab} are found in $bfkr^2m^1$ only.

- I have changed the active to the passive construction in order to separate 135 from 134 in translation.

 b Cp. the words of the text: sūryāyāḥ paśya rūpāṇi, &c.
- B 136. are uttered (by the husband). In the following (stanza: x. 85. 37) are also prayers for her with the object of union.

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With the following (stanzas, the seer) utters prayers for the two both separately and together;

परया m¹, परवास् bfkr².— ॰ग्नीश्वाशास्त्रे hdr, ॰शिशाशास्त्रे m¹, ॰श्नीराशास्त्रे b, ॰शिश शास्त्रे f, ॰शिशःशास्त्रे kr².— ताभ्यां b, त्वाभ्यां f, ताषां r², ताभ्यः hdm¹r.— सहैव च hdm¹r, सह क्वचित् bfkr².

B 137. in the triplet 'Having no evil' (aghora: x. 85. 44-46) for her (alone), in 'Together' (sam: 47) and 'Here' (iha: 42) respectively for both. 'Here for us' (ā nah: 43) is to Prajāpati; and 'Her here' (imām: 45) is addressed to Indra ; the last (47) is to Brhaspatib.

This sloka is found in bfkr²m¹ only. The MSS. have the first seven syllables of the second line in common, viz. आ नः प्रजापतेः प्रे, but m¹fkr² complete it with the corresponding part of 138, viz. °आनास यथारूपं विशेषतः (which makes the first pada end in the middle of a word, and gives the second two syllables too many); b alone completes it differently, viz. (प्रे) आमेद्रावत्या बृहस्पतः. The variations of the MSS. are: प्रेमानास रूपं विशेषतः m¹, प्रेमानास यथारूपं विशेषतः fk (°शेषः f), प्रेमानस यथारूपं विशेषतः r².— प्रेमा॰ I take to be the first syllable of the preceding प्रजापतः repeated by a clerical error and afterwards combined with the pratīka इसाम.—The end of the varga is here marked by २६ in b, not in f

a The emendation imām, pratīka of 45, and aindrī seem probable, as Indra is invoked in that stanza.

b I have made the best I could of the last pāda from the reading found in one (b) incorrect MS. alone. Antyā bṛhaspateḥ can only be correct if the khila of one stanza beginning dhruvā (which comes between RV. x. 85 and 86 and which forms the last stanza of the longer khila of six stanzas, printed in Aufrecht, p. 682) was regarded by the author of the BD. as the last stanza of x. 85. Cp. Meyer, Rgvidhāna, p. xxii.

29. Remarks on the Süryā hymn (concluded).

138. Now these wedding formulas are recited for men also, being connected with the priests $(\bar{a}rtvij\bar{a}h)^a$ and with the institutor of the rite $(y\bar{a}jam\bar{a}n\bar{a}h)$ according to their respective form (and) their peculiarity (visesa).

निगयने hdr, निमञ्चने b.— नृणामि hdr, नृणामिह b.— आर्लिञ्चा hdm¹r, प्रालिञ्चा b.— चाजिमानाञ्च b, यजमानाञ्च m¹r, यजमानञ्च hd.—This śloka is omitted in fk excepting the end, मानाञ्च यथाक्षं विशेषतः, which, in all the MSS. (m¹fkr²) but b, has been substituted for the corresponding part of 137; cp. critical note on 137, and observe that m¹ (which has these syllables here also) as well as fk has the plural termination omānāh there.

a I have corrected ārtvijyā or the MSS. to ārtvijā, as the former word could only be a neuter noun ('office of priest') while an adjective is necessary to correspond with

yājamānāh. The adjective ārtvija occurs above, vii. 83, where, it is to be noted, six out of eight MSS. read ārtvijya; cp. critical note on vii. 83.

139. And in those stanzas here in which respectively (praty-ream) deities are proclaimed, one should state the one mentioned (tām) to be the deity or should state that (the stanzas) are addressed to Nārāśaṃsa (nārāśaṃsī)^a.

प्रतिकीर्खनी hdm¹r, परिकीर्छनी b, कीर्छित fkr².—हेवताचेह चासु चा: hdm¹r, देवता तेषु सा अवेत् b, देवता तेषु आववृत्त f, देवता तेषु आववृत्ततः kr².— पहेत्तां hdm¹rb, वहेतां r²r³, वेदां तां f.—देवतां तासु hdr, देवतां अपु b, देव - - स्पु fk.— जाराभंगीर् b, जाराभी fk, नराभंसीर् hdm¹r.

a On Nārāsamsī stanzas cp. above, iii. 154; cp. RV. x. 85. 6: raibhī āsīd anudeyī nārāśaṃsī nyocanī.

140. And they declare that these stanzas addressed to Usas a form as a whole (sarvathā) a (hymn) concerned with evolution (bhāvavrtta) b; and in this hymn a verse (pāda) is also (thus) characterized with Sūryā c.

श्रीवसी: b, श्रीवसा: f, उवद्धः hm¹r, उपस्था: d.—सर्वथा चैता hdr, सर्वथा चैवा m¹, सर्व एवता bf.—आववृत्तं bfr, °वत्तं h, °वत्यं d.—प्रचचते hdm¹r, निगयते bf.—पाद्-विवाय r, पाद्यविवाय hdm¹.—The whole of 140 is omitted in k, and 140^{cd} in bf.

- also ii. 79. b The eight stanzas x. 85. 6-13 have already been stated to have this character (sūryāyai bhāvavṛttam). c This seems to mean that both the hymn as a whole and in it in particular a single pāda have this character when Sūryā is mentioned in them. The pāda meant is probably 35c: cp. above, 135, note b.
- 141. 'Away, indeed' (vi hi: x. 86) is a hymn addressed to Vṛṣākapi; for that brown (kapila) bull (vṛṣan) is Indra a and Prajāpati: 'Indra is superior to all'b.

चरी हि hdm1bf, चरी त r.—वृषा hdm1r, वृष: bf.—141ab is wanting in k.

- Cp. ii. 67, where Vṛṣākapi is also explained as *vṛṣā kapilah*, and is stated to be one of the seven names of Sūrya or the celestial form of Agni. Cp. Max Müller, RV.² vol. iv, p. 27 (var. lect. on RV. x. 86).

 The refrain of RV. x. 86, which is also quoted above, ii. 67.
- 142. (The hymn) beginning 'The demon-slayer' (raksohanam: x. 87) is addressed to Agni. The following one, 'The oblation'

(havih: x. 88), praises the three Agnis, this (terrestrial) one, and the Middle one, and Vaiśvānara a who is that (celestial) one.

°दि चापेयं hdr, °दि चापेयं m¹, °दि वापेयं r¹r⁴r⁶, °दिरापेयं bfk.—वैद्यानरं च hdm¹r, वैद्यानर् bfk.—Tho end of the varga is here marked by २९ in m¹bf, by २८ in k, not at all in hd.

ⁿ Cp. above, i. 67, on Vaiśvānara as the celestial form of Agni.

30. Deities of RV. n. 89-93. Story of Pururavas and Urvasi.

143. And after (a hymn: x. 89) addressed to Indra (comes) the Purusa hymn (x. 90). With the last (stanza: 16) of (the hymn) addressed to Purusa the circumstances (artha) are told in which the Sādhyas divided him for the purpose of sacrifice.

ऐन्ह्रं hd, ऐन्ह्र m¹, इन्ह्रं r, तथिद्रात् f, तथिन्हात् bkr².—तथा has probably been inserted because the pada had become a syllable short owing to the contraction cantya.—
पुरुषसूक्षं hm¹r, पौरुषं सूक्षं bfkr² (पौरुषं S).—च अन्त्रया r, चान्त्रया hdbfk.—पौरुष् घस्र bfk, पुरुषस् hm¹r.—अभजन् r, अभजत् hdm¹, व्यभजत् bfk.

- Or, according to A, 'There is (a hymn) addressed to Indra (x. 89) and (then) the Purusa hymn (x. 90).'
- 144. In the stanza addressed to Indra a, 'He who gives zeal when imbibed' (āpāntamanyuḥ: x. 89. 5), Soma is clearly praised. Soma is praised either because he belongs to the same world or because he is (Indra's) companion.

एन्द्रां b, ऐतां f, ऐतां k, एतां r², असां hm¹r.—सोमोऽच hm¹r³bfkr², सोमसु r.—144^c = i. 19^a; i. 98^a; v. 172^a (cp. Nirukta xi. 5).—144^{cd} and 145^{ab} are-omitted in bfk, which have the following single line instead:

इन्द्रः प्राधान्यतो चाच स्तृतः सोमी निपातभाक् ।

- a I have preferred the reading aindryām to asyām, as the former seems to be supported by the Sarvānukramanī, which makes the express statement: paācamy aindrāsomī.
- 145. Rathītara has said that in this (stanza) Soma is incidental (nipātabhāj); for in (hymns) addressed to Indra there is here (such) incidental mention. In 'Together' (sam: x. 91) Agni is praised by Aruņa.

II.

रथीतरो hdr, राथीतरो m1.—ऐन्हेषु हि निपातोऽच Am1, ऐन्हो हींच निपा-तस्तु bfkr.

a Cp. v. 142, where Rathītara (not Rathītara) is quoted as stating certain deities to be sūktabhāj. The same authority is, therefore, perhaps meant here also, and the reading of m¹ may be the correct one.

146. 'Of your sacrifice' (yajñasya vaḥ: x. 92) are two addressed to the All-gods (92, 93); but in that which (comes) next, 'Forth these' (praite: x. 94), Arbuda adores the Pressing-stone as if incarnate;

प्रेत इखुत्तरं तु यत् hm1r, प्रेति खाव्यां वदुत्तरम् b, प्रेति खावूतदुत्तरम् f.—तचा-वुंहसु hm1r, तचार्युहिसु b, तज्ञार्वुहिसी f.

R 147. and with the two stanzas 'Forth this to Duḥsīma' (pra tad duḥsīme: x. 93. 14, 15) he (the seer) lauds the gift of kings a.

b Now in the days of yore the nymph Urvasī dwelt with the royal seer Purūravas; and having made a compact (with him), she lived in wedlock with him.

147^{ab} is found in B and m¹ only.— अप्यराज्ञवंशी पुरा hm¹r, अप्यरा उर्वशी परा b, अश्रा उदशी परा f.—The end of the varga is here marked by 30 in hbfk, and by 20 in m¹, not at all in d.

There is no reference to this dānastuti in the Sarvānukramaņī.

The following passage (147^{ed}-153) is quoted by M. M., RV.² vol. iv, p. 31; cp. Ṣadgurusisya's version, pp. 155-158, quoted by Sāyaṇa in his introduction to RV. x. 95; Sāyaṇa also quotes the SB. version of the story. The present passage is translated in Vedische Studien, vol. i, p. 256, by Geldner, who treats the whole story historically, pp. 243-284.

31. Story of Pururavas and Urvasī (concluded).

148. And the Chastiser of Pāka (Indra), being jealous of his cohabitation with her and of Brahma's a (paitāmaha) and his (Purūravas') passion (for her) as if he (Purūravas) were Indra b,

संवासम् hm^1r , संवादम् $bfkr^1r^4r^6$.— खसूयन् hm^1r , खनिछन् b, जनीछन् fk.— इन्द्रवसापि तस्य तु hm^1r , खिन्द्रवर्चापि $r^1r^2r^4r^6$, इन्द्रनोषितानि तु b, इन्द्रचोषितानि तु fk.

^a Cp. Vedische Studien, vol. i, p. 256, note ². ^b By usurping the rights of Indra.

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149. said to the bolt at his side with a view to separating them: 'Destroy, O bolt, the alliance of these two, if you wish (to do) me a favour.'

ख तथोखु वियोगार्थं m¹r, •ेथं hd, स तथोखु विभागार्थं r¹r⁴r⁵, स तथोर्वंप्रयोगार्थं bfk.— भिन्धि r, भिंहि m¹, भिंह r³, भिंहि hd, भिध्य b, भिष्य fk.— तथोर् hr³bfk, (भिन्ध्य) नथोर् r.—वज्र hr, वज्ञ fk, यज्ञ b.

150. 'Very well,' said the bolt, and destroyed their alliance with its craft. Then bereft of her the king wandered about like one distracted.

अहिंत् b, सिंहति hdm¹, सिहति r, सेही fk.— समायया b, ज्वमायया fk, (°ति) साथया m¹r, omitted in hd.—°हीनसु hm¹r, °हीन: स: b, °हीनं स fk.

151. As he wandered, he saw in a lake the beautiful (abhi-rūpām) a Urvaśī, as it seemed (iva), surrounded by five beautiful a maiden friends at her side.

चित्रिं प्रिति क्षेत्र क्षेत

- In the light of the older form of the story in the SB. it seems probable that the original reading in both cases was $\bar{a}ti-r\bar{u}p\bar{a}$, in the form of a swan, and this conjecture is supported by the use of the words sarasi and iva. Geldner has made this emendation, as he translates in Schwanengestalt.
- 152. To her he said, 'Come back.' But she sorrowfully (duhkhāt) answered the king, 'You cannot now obtain me here; in heaven you will obtain me again.'

तमाइ पुनरेहीति hd, तामाइ पुनरेहीति r, तामुपाइयतः प्रीत्या bfk, पुनराइयत प्रीत्या m¹. Mitra combines both readings, adding a third pada, so as to make the following two lines:

तामाह पुनरेहीति निति सा खन्नवीत्रृपम् । तामुपाद्वयत प्रीत्या दुःखात्सा खन्नवीत्रृपम् ॥

—ल्याबेह hdr, ख्या होह m¹, तनेहाथब b, तनेहाब f, तं नेहाब k.—मां पुन: hm¹r, मां गृप b, मां ज़ूपा fk.—The end of the varga is here marked by 39 in hbfk, not in m¹d.

32. Deities of RV. z. 96, 97. Story of Devāpi : x. 98.

153. This reciprocal narrative (ākhyāna)^a in connexion with a summons (āhvāna)^b, Yāska^c considers a dialogue, but Śaunaka a story,

चाखानम् bfkr, चाखातम् Am1.

- a Cp. the example given above, i. 53, for 'narrative': ākhyānam tu haye jāye (x. 95). Geldner translates as if the text had pratyākhyānam ca.

 b The āhvāna meant is probably that contained in the first stanza of x. 95: haye jāye . . vacāmsi miśrā kṛṇavā-vahai nu.

 c This view cannot be gathered from Nirukta v. 13; x. 46, 47; xi. 36.
- 154. (that is, the hymn beginning) 'Ho' (haye: x. 95). The following one, 'Forth thy' (pra te: x. 96), is addressed to Indra. 'Which' (yāḥ: x. 97) is (in) praise of Plants.

B In (its) employment this (hymn) of Bhişaj a is applicable to the cure of consumption (yakşma).

भोषधीसनः m¹r, श्रीषधीसन b, तुधधीसन f, श्रीषधीसनः hd (श्रीषधिस्तृतिः S).—सिषजस्तित् m¹, सिषजस्तित् b, सिषजस्तित् fk.—154^{cd} is wanting in hdr, but is found in bfkm¹ (and probably in Mitre's B MSS., though he has no note).

- a Cp. Ārṣānukramaņī x. 45: yā oṣadhīs tu sūktasya ṛṣir ātharvaņo bhiṣak; see also Sarvānukramaņī.
- 155. ^a Now Devāpi, son of Rṣṭiṣeṇa, and Śaṃtanu of the race of Kuru were two brothers ^b, princes among the Kurus.

॰वेणसु hm1r, ॰वेणस b, ॰वेणो हि f, ॰वेणे हि k.—कीर्वसीय hm1r, कीर्वसीय b, कानीयांसीय fkr2.—आतरी bkr2r5pn Nirukta, सार्ती Am1f.

- a The following passage, vii. 155-viii. 9, is quoted in an old MS. of Sadgurusisya and has been printed by me in the JRAS., 1894, pp. 22-24; it is also quoted, down to viii. γ^{ab}, in the Nītimañjarī on RV. x. 98. 8. It has been translated, Sagenstoffe, p. 130, by Sieg, who has examined the whole story of Devāpi in its various versions, pp. 129-142. b As the present passage is clearly based on Nirukta ii. 10 and bhrātarau occurs there, I have preferred this reading to bhāratau.
- 156. Now the elder of these two was Devāpi, and the younger Samtanu; but the (former) prince, the son of Ratisena, was afflicted with skin-disease.

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कनीयांश्व hm¹ rp, यवीयांश्व b, वीर्यवांश्व च fk.—तु ऋष्टिपेणसुतो rp, तु आर्ष्टि-विण्युतो hdr³m¹, लाष्टिपेणसुतो fk, लाष्टिपेणसुतो b.

157. When his father had gone to heaven his subjects offered him the sovereignty. Reflecting for but a moment, he replied to his subjects:

राज्येन क्न्द्यासासुः प्रजाः hm¹rp, क्न्द्येयुसत्तु राज्यं r¹r⁴r⁶, श्ववक्न्द्रन् प्रजासं तं तु राज्ये bf, श्रवक्र न् प्रजासं तु राज्ये k, पर्यवन्द्रन् प्रजासं तु n.—गते गुरी h, गते कुरी m¹pd, गुरी गते bfk, गुरी सृते n.—स सुद्धर्तिमव m¹rbfkpn, सुद्धर्तिमव स h, सा d.—प्रत्यक्षाधत hrbfk, प्रत्यक्षाध्यत् n.—The end of the varga is here marked by ३२ in bfk, not in hd.—The last pada is repeated in b only.

1. Story of Devāpi (continued).

1. 'I am not worthy of the sovereignty: let Samtanu be your ruler.' Assenting to this, his subjects anointed Samtanu king.

The second line is omitted in n.

2. When the scion of Kuru had been anointed, Devāpi retired to the forest. Thereupon Parjanya did not rain in (that) realm for twelve years.

ततो अभिषिते की रचे hm¹rfk, अभिषिते तु की रचे b.—तिखानाष्ट्रे भ्रतं खसाः hm¹rb, राज्ये द्वाद्भ वे समा fk, राज्ये द्वाद्भ वे समाः n(h), राज्यं तद्वास्थाः समाः n. राज्यं तद्वाद्भीः समाः n(m), राज्ये द्वाद्भ वर्षाणि Nirukta. As the present passage is clearly based on Nirukta ii. 10, I have preferred the reading राज्ये द्वाद्भ to राष्ट्रे भ्रतं.

- 3. Śamtanu accordingly came with his subjects to Devāpi and propitiated him with regard to that dereliction of duty a.
 - a That is, in passing him over and anointing his younger brother.
- 4. Then, in company with his subjects, he offered him the sovereignty. To him, as he stood humbly with folded hands a, Devāpi replied:

वैनं राज्येन hm¹rp, चैनं राज्ये च bfk, चैन राज्यं च r¹r⁴r⁶.—प्रद्वं तु प्राञ्जलिख्यितम् r³fk, प्रवणं प्राञ्जलिख्यितम् r⁷, प्रद्वं तु प्राञ्जलिं ख्यितम् b, प्रद्वं प्राञ्जलिखंख्यितम् hdr, प्रवलु प्राञ्जलिः ख्यितः r¹r⁴r⁶.

- a Cp. above, v. 76: sthitvā prahvah krtānjalih.
- 5. 'I am not worthy of the sovereignty, my energy being impaired by skin-disease; I will myself officiate, O king, as your priest in a sacrifice for rain.'

The end of the varga is here marked by 9 in hm1bfk, not in d.

- 2. Story of Devăpi (concluded). Deities of RV. z. 99-101.
- 6. Then Samtanu appointed him to be his chaplain (puro 'dhatta) and to act as priest (ārtvijyāya). So he (Devāpi) duly performed the rites productive of rain.

स श्ंतनुः hm1r, स कीर्वः bfkpn,—स चाख चक्र hm1rp, चकार सीऽख bfkr2n.

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7. And he sacrificed to Brhaspati with the stanzas, 'O Brhaspati, to' (brhaspate prati: x. 98. 1-3)a.

B When with the second (stanza) of this hymn Jātavedas b had informed him (bodhite) c,

मतीत्वृत्तित् bikrn, मतीकञ्चिष् p, मतीत्वित् Am¹.—चैव hdr¹r⁴r⁵m¹bikn, चैवं r.—बोधित m¹fr, चाधित k, बोधितो b.—7°d and 8°d are found in B and m¹ only.

The contents of the hymn indicate that the first three stanzas are connected with Bṛhaspati, while the following four are connected with the gods (cp. below, 9).

**As a messenger of Bṛhaspati.

**Sieg would read bodhito, agreeing with the subject (Bṛhaspati) in 8^{ab}: 'I, instructed by Jātavedas, will place,' &c.

B 8. 'I will place brilliant speech in your mouth a: praise the Gods,'

then he (Brhaspati) being pleased bestowed on him (Devāpi) divine Speech; and therewith

भाखे br, चखे(ति) fkr², जसे m¹.—बुमतीं m¹, क्वमतिं b, बुमतिर् fr, दिमतिर् kr².—ततः Am¹p, इति B.—देवीं hm¹rb, दैवीं fkp.—च सः hm¹rp, तु सः bfk.

The words of RV. x. 98. 2 only slightly modified: dadhāmi te dyumatīm vācam āsan.

9. he in four stanzas (x. 98. 4-7) sang (in praise of) the gods with a view to rain only, and Agni with the remainder of the hymn (8-12). The next hymn 'Whom?' (kam: x. 99) is addressed to Indra.

एव तु hm1r, एव च bfk.— ऋषिं च hdr, खिं तु bfk.

10. 'O Indra, stand fast' (indra drhya: x. 100) is to the All-(gods); the following one, 'Awake' (ut: x. 101), is (in) praise of the priests a: the application of rites (viniyoga) is here proclaimed by setting forth the powers of these (priests).

पर्स् hm¹r, प्रा bfk.— अकाश्वीनेषां Am¹bfkr², अवाश्ने तेषां r.— The end of the varga is here marked by २ in m¹bf, not in hdk.

a Sarvānukramaņī: rtvikstutir vā; the option, according to Ṣaḍguruśiṣya, is owing to the statement of the BD. that this is a rtvikstuti, while the Devatānukramaņī states that it is addressed to the All-gods.

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3. Deities of RV. x. 102, 103. The Khila of Nakula.

11. 'Forth' (pra: x. 102), Śākaṭāyana a considers a narrative hymn: Yāska b (thinks) that it is addressed to the Mallet (drughaṇa) or to Indra; but Śaunaka, that it is addressed to the All-gods.

प्रतीतिहाससूत्रं तु Am¹, इतिहासं प्र ते सूत्रं b, इतिहासं प्रात सूत्र fk, इतिहासं प्रीत सूत्रं r², सितहासं प्रेति सूत्रं r⁷. — यास्तो द्रीघणम् hdm¹, यास्तेन्द्री घनम् (!) r, •घणम् r⁴r⁶, वाचो द्रोघणम् b, वाक्तो द्रीयणम् f, वाक्तो द्रीपणम् kr² (द्रीघणम् S).

^b Cp. Geldner, Vedische Studien, vol. ii, p. 2. ^b See Nirukta ix. 23, where Yāska comments on RV. x. 102. 9, beginning: drughaņo drumayo ghaņas: tatretihāsam ācakṣate.

12. By this (hymn) Mudgala Bhārmyaśva in a contest overcame Indra and Soma, having yoked a bull and a Mallet belonging to Indra, to his chariota.

श्राजावनेन hm¹r, श्राजावने तु fkr², श्राजीवनं तु r⁷.—सार्श्य SNir., सार्श्याय hd m¹, सार्श्याय r, सार्शाय f, सार्शाख kr², सार्माय b, गार्श्य प्र⁷.— वृषसं r¹r⁴bfkr²Nir., स्थमं hdm¹r (cp. श्रुषभेण S).— युत्का ऐन्ह्रं r, युत्किन्ह्रं b, युत्का एवं fk, युत्का चैन्ह्रं m¹, युत्का चेंद्रं hd.

^a Cp. Nirukta ix. 23: mudgalo bhārmyaśva ṛṣir vṛṣabhaṃ ca drughaṇaṃ ca yuktvā saṃgrāme vyavahṛtyaājiṃ jigāya; cp. also RV. x. 102. 5: tena mudgalaḥ pradhane jigāya. See Sarvānukramaṇī and Ṣaḍguruśiṣya's metrical version of the story.

B 13. Apratiratha Aindra desiring victory when fighting in battle sang (the hymn).

'The swift' (āśuḥ: x. 103) is addressed to Indra: in the stanza 'Of those' (amīṣām: 12) a the goddess Apvā is praised.

युधन् r, युध्य b, यहा f, यदा k, यस m¹.—जयं kr, जय f, जयत् b.—ऐन्ह्रोऽप्रति-रथो S, ऐन्ह्रो प्रतिरथं m¹r, श्रीद्रा प्रतिरथं bfk.—श्रघादेवी r, श्रघा देवो ल hdm¹, श्रपा देव्य b, श्रया देव्य f, श्रया दिव्य k, (उपान्या) श्रप्वादेवी S.—13^{ab} is found in B and m¹ only.

- ^a This stanza is commented on by Yāska, Nirukta ix. 32, as addressed to Apvā. Cp. Sarvānukramaņī and Ṣaḍguruśiṣya.
- B 14. The fourth (stanza) should be (regarded as) addressed to Brhaspatia, as well as (the stanza) 'The great one' (mahān) in the hymn of Nakulab.

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Now there is a couplet addressed to the Maruts, 'Advance' (preta: x. 103. 13) c, the (first stanza being) optionally addressed to Indra. (The hymn) which follows (begins) 'Brahma'b.

चतुर्थी वाईसावा bm1r (= S), चतुर्था वाईसावा fk.—ग्रावलप्रसहामिति r, नाजु-खेत्यसहामिति b, नाकुलेत्प्रसहामिति f, नाकुले प्रसहामि च m1.—14ab is found in B and m1 only. — ह्युचे तु सद्तः h13 दुचेति सद्तः m1, ह्युचेति माद्तः d, दुचे च सद्तः r, बुचलु सावतः fkr2, दाचलु सावतः b.-प्रीत ब्रह्मीत hdm1, प्रीत ग्रह्मीत r. प्रीतिखेटी र्वे b, प्रीलिखेंद्री वे fk.—ब्रह्म यत्परम् bf, ब्रह्म वे परम् k, परमं तु यत् hm1r.

a That 14ab is original is indicated by the recurrence of the words caturthi barhasb This is the khila of ten stanzas by Nakula which patyā in the Sarvānukramanī. immediately precedes RV. x. 104. It is thus described in the Anukramani of the Kashmir collection: brahma; daśa; vāmadevyo nakulas; saurī, gharmastutir, būrhaspatyā, sāvitrī (astir): gharmaparā etās; sauryas cāndramasasyas ca sesā, jagatyah. The first stanza; brahma jajñānam prathamam purastāt is quoted in AB. i. 19 and elsewhere (see Aufrecht's ed., p. 421). The third stanza, beginning makan maka, which mentions the name of Brhaspati, is also quoted in AB. i. 19 and ASS. iv. 6. 3; it occurs in TS. ii. 3. 146. There can be little doubt that the pratika mahān is the original of the corruptions in By this couplet must be meant the last stanza of RV. x. 103, and the first of the khila of two stanzas, beginning asau yā senā marutah which immediately follows. RV. x. 103. 13 is described in the Sarvanukramanī as antyā[aindrī] mārutī vā. The stanza asau me occurs in the SV. and the AV., and in VS. xvii. 47 it immediately follows preta (RV. x. 103. 13).

15. In it, at the beginning of the hymn, where no deity is specified (anirukta) a, one stanza (1) adores the Sun, that which (begins) 'Unto' (abhi: 4) b, Savitr, while the (first) four are closely connected with the Caldron (gharma-parāh) c.

तचानिक्तस्त्रतादानुगेका hm1r, तचानिक्तत्वैश्वदेख्येका b, तचानिक्ते वैश्वद्रख्येका f.— घर्मपराख° r, धर्मपराख° fkr2r3, घर्म परा च m1, घर्म पराख° hdb.— अभीति या hdrb, अभीतयः fk.—The end of the varga is here marked by 3 in bfk, not in hdm1.

a In AB. i. 19. I brahma in this mantra is explained as Brhaspati. This stanza = AV. iv. 1. 1. The second stanza (iyam vai pitre) is described in the Anukramanī of the khila collection as gharmastutih; it is = AV. iv. 1. 2. The third stanza (mahān mahī= TS. ii. 3. 146) has already been stated to be addressed to Brhaspati and is so described b This stanza (abhi tyam devam savitāram) = AV. vii. 14. 1; in the khila Anukramanī. VS. iv. 25; TS. i. 2.61; SV. i. 464, is in the asti metre and is referred to in S'B. xiii. v. 111 o This agrees with the statement of the Anukramani as an atichandas verse. (gharmaparā etāḥ); it is also borne out by AB. i. 19. 1-4 and ASS. iv. 6. 3, where all Qq

II.

3

BRHADDEVATĀ viii. 16—

RV. x. 104-]

these four stanzas are quoted, in the same order in which they occur in the khila collection, as mantras to be repeated in the Pravargya ceremony (in which the gharma vessel is used).

- 4. Deities of RV. x. 104, 105. Bhūtāmsa Kāsyapa : RV. x. 106.
- 16. The six stanzas of the rest of the hymn (adore) Sun and Moon together a.

Now with the (hymn) which comes after this (beginning)

'It has been pressed' (asāvi: x. 104) Astaka b praised Indra.

मूलग्रेषस्य hm1r, •ग्रेषसु bfk.—सूर्याचन्द्रमसी सह hm1r, सूर्याचन्द्रमसी सुति: bfk.

- ^a With regard to this khila, on the form and contents of which we can now speak with certainty, cp. Meyer, Rgvidhāna, p. xxii, and Oldenberg, Prolegomena, p. 364 f. ^b On Aştaka cp. Ṣaḍgurusiṣya on RV. x. 104.
- 17. The descendant of Kutsa, by name Durmitra a, (saw) the hymn 'When, Glorious One?' (kadā vaso: x. 105). Sumitra may also be his name, (while) the other word (Durmitra) would express an attribute (guna) b.

कीत्सः hm^1r , चीत्सः fk, कीत्सं b.—कहा वसीः hm^1r , कहा वसीत् bfk.—शुक्षि-चश्चिव नाम खाद् $hdm^1r^1r^4r^6$, सुमिच इति नामाख bfkr.— इतर्त्यद्भ् bfk, °रं पद्भ् hdm^1r (op. ii. 73).

- a As to Durmitra cp. Ṣaḍguruśiṣya on RV. x. 105, and Oertel, The Jaiminīya version of the Dīrghajihvī Legend, in the Transactions of the Oriental Congress of Paris, Section Aryenne, p. 229.

 b Cp. Sarvānukramaņī: kautso durmitro nāmnā sumitro guņataķ sumitro vā nāmnā durmitro guņataķ.
- 18. Now Bhūtāmśa Kāśyapa^a, being desirous of offspring, in days of old performed rites; for this most excellent of sages had not obtained any children.

प्रवा: काञ्चित् hdm1r, प्रवां वे ख bf, प्र वे ख k.

- a It is somewhat strange that Yāska in Nirukta xii. 40, on RV. x. 106, should have the identical words, bhūtāṃśaḥ kāśyapa āświnam, which are used in the Sarvānukramaņī to describe that hymn. This looks as if some sort of Anukramaņī had already existed in Yāska's time.
- 19. His wife said to Bhūtāmśa: 'I will bear as many sons as you wish: (only) praise the gods in pairs.'

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ब्लिसि hdm¹fk, ब्लिस b, ब्लासि r.—इन्द्रम सुद्दि hdm¹b, दन्द्रमसु हि r, दन्द सुद्धि fk.

20. Now all pairs came to him from desire of praise. Observing them he did so (praise them in x. 106): the Aśvins own the hymn (sūktabhāgin).

तसन्ययुक्त hdr, व्यंक्त bf.—सर्वाणि द्वन्द्वानि hdm¹r, द्वन्द्वानि सर्वाणि bfk.—तात्य-वैच्याय तज्ञक्ते hm¹r, जातान्यवेच्य संचक्ते fkr², जातान्यवेच संचक्ते b.— The end of the varga is here marked by & in hbfk, not in m¹d.

- 5. EV. x. 107. Story of Saramā and the Panis: RV. x. 108.
- 21. This same hymn (x. 106) is stated to be addressed to the Asvins because of (their) occurrence $(bh\bar{a}v\bar{a}t)$ at the end. For in this hymn the characteristic (name) of the deity does not appear till the last verse a (pada).

आवार् hm1rfk, आवार् b.— न हा॰ hm1rb, ज त्न॰ fk.— प्रावन्थार् f, प्रावन्थे k, प्राव्याया b, प्रावेखाच hm1r.— हुन्नते पदात् b, दुन्नते पदात् fk, हि दुन्नते hm1r.

- ^a Cp. Nirukta xii. 40 (with Roth's Erläuterungen), where Yāska states that in this hymn the name of the deity is mentioned only once (ekalinga).
- 22. Now with the hymn here following, 'There has appeared' (āvir abhūt: x. 107), Dakṣiṇā Prājāpatyā praised herself.

एव तुष्टाव hm1r, समितुष्टाव bfk.—प्राजापत्याय hm1r, प्राजापत्याच bfkr2.

23. Some, however, say that the givers of sacrificial fees are here praised; and that, because they are the givers of sacrificial fees, liberal donors $(bhoj\bar{a}h)$ are praised with four $(stanzas)^a$.

दिखानां च hm1r, द्विखानां हि bfk.

- That is, in RV. x. 107. 8-11 where the rewards of the bhoja are described. The option as to the deity expressed by the Sarvānukramaņī with the words dakṣiṇāṃ taddātṛn vāstaut is doubtless owing to the opinion of eke here stated.
- 24. There were demons called Panis who dwelt on the farther bank of the Rasā. These carried off the cows of Indra and hid them away carefully a.

रसापारनिवासिन: hm¹r, सिन्धुपारनिवासिन: bfkr².— न्धगूहंख fkr, न्धगृहंख b, निगूद्धं hdm¹, निगूहस्य r¹r⁴r⁶.

- a Cp. Sarvanukramanī: paņibhir asurair nigūļhā gāh.
- 25. Brhaspati saw (it was) thus; and having seen it he reported it to Indra. Then the Chastiser of Pāka (Indra) dispatched Saramā a thither on a message.

तथापश्चर् fkm¹r, ताथ पश्च b, तथा पश्चार् hd.—दूखें रथ hdm¹r³fkr², दूतीं तु r, दूता b.—The end of the varga is here marked by 4 in bf, not in hdm¹.

a Cp. Sarvanukramaņī: anvestum saramām devasunīm indreņa prahitām.

6. Story of Saramā and the Panis (continued).

26. In the (hymn) 'What?' (kim: x. 108) the Pani demons interrogated her with the uneven stanzas a, (saying) 'Whence (do you come)? To whom do you belong, fair one? Or what is your business here?'

किसित्यचायुवाभित्यां m¹fr, किसित्यचाभित्यां hd, विसन्यचायुतासित्या b.—पवायी उसुरा: hm¹r, पण्यः सह bfk.

- ^a Cp. Sarvānukramaņī: ayugbhih paņayo mitrīyantah procuh.
- 27. Then Saramā addressed them: 'I wander about as the messenger of Indra, seeking you and (your) stall and the kine of Indra who is asking for them.'

ख्यात्रवीत्तान् hdm¹, °त्तां r, तानत्रवीत्तु b, सानत्रवीतु fk.—दूखैन्द्री विचरान्यहम् hm¹r, दूतीन्द्रस्य चराम्यहम् bf (cp. RV. x. 108. 2: इन्द्रस्य दूतिर् . चरामि).—त्रजं चा॰ hdm¹fk, त्रजासा॰ r.—न्विष्यत्ती hm¹r, न्विक्ती bfk.—गासैवेन्द्रस्य पृक्तः f, गावैवें-द्रस्य पृक्तः b, चैन्द्रीगीसैव पृक्ताः hdm¹, ऐन्द्रीगीसैव पृक्ति r.

28. On learning that she was the messenger of Indra, the wicked demons said: 'Do not depart's, Saramā; be our sister here's.

दूतीं ताम hdm1r, तां दूतीम् bfk.

With the words $m\bar{a}$ $g\bar{a}s$ tvam, cp. iv. 73: $m\bar{a}$ $apag\bar{a}s$ tvam.

Cp. Oldenberg's remarks, ZDMG., 1898, p. 414 f., on Oertel, JAOS., vol. xix, part ii, pp. 97–103, who deals

with this legend from the BD. in connexion with the Jaiminiya Brahmana. - The wording of 28cd and 29a is based on RV. x. 108. 9: svasāram tvā krņavai, mā punar gā, apa te gavām subhage bhajāma.

B 29. Let us divide our share of the cows; be not unfriendly (ahitā) henceforth again.'

And with the last stanza of this hymn (x. 108. 11), as well as with the even ones throughout a,

गवां m1, नवां b, गनवां fk.—माहिता ह m1, मोहिता ह fk, मोहिताहे b.—29ab is found in bfkm1, not hdr. सूत्राखाखान्यया चर्चा b, सूत्राखायया चर्चा fk, सूत्रस्थ चान्यया चर्चा hm1r, सूत्रस्थानापञ्चर्था r1r4r6. — युग्माभिस्तेव hm1r, श्रीसीव bf. °भिश्चेव k.

- A Cp. Sarvanukramani: sa tan yugmantyabhir . . pratyacaste.
- 30. she said, 'I do not desire either sisterhood (with you) or (your) wealth; but I should like to drink the milk of those cows which you are hiding there a.'

पिनेशं hm1rbf, पिनामि r1r4r6. — तु पयस् hm1r, पयसस् fk, पयस् b. — The end of the varga is here marked by & in b, by 9& in fk, not at all in hdm1.

a Oldenberg (loc. cit.) would read yas te, 'which (cows) you here,' but all the MSS. have yas ta; and even though the cows are hidden, the tak might have a vaguely demonstrative sense = 'which you have hidden over there.'

Story of Sarama and the Panis (concluded).

31. The demons saying 'yes' to her, then brought her the milk. She having, from natural taste and greed, drunk the demons' milk-

पयस्ततः hm1rb, परस्ततः fk.

32. excellent, charming, delightful, stimulating strength—then again crossed the Rasa which extended a hundred leagues,

परं bm1, यथ: hdr3, वरं r, पर् bfk.—संवननं hdm1b, क्मं वचनं fk.—तत: hm1r, च यत् bfk.—32ab is repeated in b.—•विखाराम् hm1r, विखीणीम् bfk.

33. on the farther a bank of which was their impregnable stronghold. And Indra asked Saramā, 'You have seen the cows, I hope?'

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सुदुर्वयस् hdb, च दुर्वयस् r.— • मू स hm1r, • न्ह्रो ६ थ bfk.

a That is, regarded from where Indra was.

34. But she, under the influence of the demons' (milk), replied 'no' to Indra. He, enraged, struck her with his foot. She then, vomiting the milk,

आयुर्ख hdm1r, चयुर्ख bfk.—तु Am1, हि B.—ज़ुद्ध: b, ज़ुद्ध hdm1r, ज़ुद्धं fk.

35. went, trembling with fear, back again to the Panis. The Lord of bay Steeds a (Indra) on his car, by the track which followed her steps b,

सा मयोदिया hm¹r, च मयादिया fk, भावयादिया b.—पहानुसारिपस्त्वा hdm¹, प्रयस्त्रस्य तद्याच्या fkb, प्रयस्त्रस्य पद्यक्षा r.— हरिवाहनः hm¹r, सुलमस्त्रसा fk, सुल-मस्त्रा b.—The end of the varga is here marked by © in b, not in hdm¹fk.

^a Or, according to B, 'easily and quickly.'

b Or, according to B, 'by her vomiting of the milk,' which made a track.

8. Deities of RV. z. 109-120.

36. went and smote the Panis and brought back the cows.

Now Brahmajāyā Juhū sang a (the hymn) 'They spoke' (te'
'vadan: x. 109) addressed to the All-gods.

जधान च पर्वीन् hm¹rb, जधान पार्णीसांस् fk.—यास ताः hdr, तास गाः bfk.—•देवं तु hm¹r, •देवं स्थात् br², •देवं स्था fk.—सासद्ग्लाखाप्रियः hdr, ब्रह्मचाया चुरू-र्वगी m¹bfkr² (जुङ्गर्ज• r²).

This is the reading of B; cp. Ārṣānukramanī: te 'vadann iti sūktasya brahmajāyā juhūr munih. A's reading of the last pāda (37^{ab} being here omitted) means: '(then come) also the Āprī stanzas of Jamadagni' (x. 110). This reading has the appearance of an abridgement of 37^{ab}.

B 37, 38. After it follows the Aprī hymn of Jamadagni, 'Kindled

to-day' (samiddho'dya: x. 110).

The Vairūpa seers simultaneously with the three hymns (x. 111-113) 'Ye Wise Ones' (manīṣinah: x. 111. 1) sang to Indra as he set out against the Paṇis. The following hymn 'Two caldrons' (gharmā: x. 114) is addressed to the All-gods. Some, however, think a that here are praised

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37. जामदिपं b, यामदिप fkr², जामदिप: m¹.—•हो बाप्री• m¹, •हो बाप्री• b, •हो क्यो प्री• f, •हो च्योप्रिय• kr².—37° is found in bfkr²m¹, not in hdr.—युगपदे ज्ञान्तं तं hm¹r, त्रजंत युगपत्तेनें fkr², त्रजंतं युगमपत्तेनें b.—वैक्पा ऋषयस्त्रिभः hdm¹, विक्पा ऋषयस्त्रिभः r, वैक्पासं चिभः परै: fkr².

38. सनीषिष: bfkr2, जिमीषिणं hdm1r.—सुतान hdr, सुतं b, सुवं fk.

a This word is taken from the next line.

39. the Gods and Indra, the Metres, and the Middle Agni. The seer Upastuta uttered (the hymn) 'Wondrous' (citrah: x. 115) which is addressed to Agni.

जगहर्षिर् hm1r, दहर्शिष् bfk.

40. 'Drink' (piba: x. 116) praises Indra; 'Not' (na: x. 117), Food. The next (x. 118) is demon-slaying (and) addressed to Agni. 'So, indeed' (iti vai: x. 119) is addressed to Labaa. 'That' (tat: x. 120) is addressed to Indra: the Āptyas are incidentally mentioned in the sixth (stanza).

राजीच्रापियम् fk, राज्योपियम् b, रजीच्रापियम् hm^1r (आपियं राजीच्रम् S), आपियं तु परं ततः $r^1r^4r^6$. — जावम् s, जाचम् bfk, जवस् hd, तावह् r. — आप्याः r, आप्याः hdm^1 , आवाः f, हावाः k, आप b. — पथ्यां m^1bfk , पथ्याः h. — निपातिताः hm^1r , य संजुतः fkr^2 . — The end of the varga is here marked by r in bfk, not in m^1 .

a 40° is quoted by Ṣaḍguruśiṣya on RV. x. 119; cp. Ārṣānukramaṇī x. 53°d also quoted by Ṣaḍguruśiṣya, whose reading differs from that of the published text.

9. Deities of RV. z. 121-129. Three khilas.

41. Then (comes a hymn) addressed to Prajāpati (x. 121), one to Agni (x. 122), one to Vena (x. 123) in succession. 'To this our' (imam nah: x. 124) is (in) praise of Varuna, Indra, Agni, Soma a.

संखन: hm1r3bfkr2, संखुति: r.—वद्गेन्द्रापिसोमानाम् hm1rbfk, सोमापिवद्णानां मु r1r4r6.—इसं ज hm1r, खिमं तु fk, खिम नु b.

a Cp. Sarvānukramaņī: agni-varuņa-somānām ... aindry uttamā.

42. Now the four stanzas here at the beginning of the hymn (x. 124. 1-4), Agni sang in praise of himself^a; but Soma is

praised with the sixth (6) and with the ninth in three verses (9^{abc}) .

चतस्त्वच hm¹r, चतस इति bfk.—सोमस्तु hm¹r, सोमस्त fk, सीम्यस्त b.—बध्या च hm¹r, बध्यां तु bfk.—नवम्या hm¹r³, नवम्यां bfkr², नवम्याम् r.

- According to this, Agni is seer and deity of RV. x. 124. 1-4, while, according to the Sarvānukramaņī, Varuņa and Soma are seers of 1 as well as Agni.
- 43. But the remaining three (x. 124. 5, 7, 8) are addressed to Varuna^a, while the last verse (9^d) is addressed to Indra alone^b. 'I' (aham: x. 125) is a hymn to Vāc. To Aryaman, Mitra, and Varuna belongs

तिख m¹br, तिख fk, तच hdr³.—एन्ट्रमेवोत्तमं पहम् hdm¹, इन्ट्रमेवोत्तमं पहम् r, इन्ट्रमेवोत्तमं वगौ bfkr³(r²?).

- The Sarvānukramaņī makes no specific statements about RV. x. 124. 5-8, simply remarking: śiṣṭā yathānipātam.

 b According to the Sarvānukramaņī the whole of 9 is addressed to Indra: aindry uttamā.
- 44. 'Not him' (na tam: x. 126) a. The following hymn is to Rātrī (x. 127). That which (begins) 'To me' (mama: x. 128) is addressed to the All-gods. The hymn addressed to Lightning 'Obeisance to thee' (namas te) b is a benediction. But that which follows,

राज्याः hm¹z, राचं bfk.—वैद्युतं hdr, वैद्युतं b, वैद्युते fk.— आशीर्वादः bfk, ला-श्रीवीदः hm¹z.—चत् hm¹bfkr², तत् r.

a According to the Sarvanukramani this hymn is addressed to the All-gods; but as the three names Aryaman, Mitra, Varuna occur in all the stanzas of the hymn but the b The two khilas which come at the last, the statement of the BD. is more exact. beginning of the fourth adhyaya in the Kashmir collection, and precede RV. x. 128, are here passed over. The first consists of one stanza only, beginning a yasmin devavitaye. The second consists of four stanzas, beginning a ratri parthivam, and corresponds to the first four stanzas in Aufrecht's xix. After RV. x. 128 comes a third, which consists of a single stanza, beginning arvāncam indram amuto havāmahe, and corresponds to the first stanza of Aufrecht's xx. Then comes the Lightning hymn of four stanzas, beginning namas te astu vidyute, referred to above. Next follows a long khila of forty stanzas, beginning yām kalpayanti no 'rayah and described in the accompanying Anukramanī with the words: yām: catvārimsat, pratyan-krityā-nāsanam, āsīh; panktyantam. It is mentioned by its pratīka yām kalpayanti in Rgvidhāna iv. 6. 3 and described there, iv. 8. 4, as kṛtyā-sūktam; quoted also in Kausika Sütra xxxix. 7 (cp. Bloomfield, Atharva-veda, SBE., xlii, p. 602, on AV. x. 1). Cp. Meyer, Rgvidhana, pp. xxii, xxv; Oldenberg, Prolegomena, p. 506 f.

45. '(The spell) which our foes prepare' (yām kalpayanti no 'rayah), is destructive of sorcery a. 'Bestowing length of life' (āyuṣyam) b is (in) praise of gold for oneself c. 'Neither non-being' (nāsat: x. 129) is to Paramesthin.

गोऽर्यः hdm¹r, न इति b, नित f, नितं k.— हात्या m¹r, हात्यां hd, हात्या bfk.— नाभ्यनात्वाः hdm¹r, द्वतमुच्चते bfk.— नाभयत् hdr, नाभयत् f, नाभय b, नित यत् r¹r⁴r⁶, नाभ्यत् k.—The end of the varga is here marked by Q in bfk, not in m¹.

a The same description, kṛtyānāśanam, in the Anukramaṇī of the khila collection. In AV. Pariśiṣṭa 34. 2, this and other hymns of the same character form the kṛtyāyaṇa, and are described as counteracting sorcery, kṛtyāpratiharaṇāni.

b This khila immediately follows yāṃ kalpayanti in the Kashmir collection. It is described in the accompanying Anukramaṇī as āyuṣyaṃ: daśa; dākṣāyaṇāḥ...hiraṇyātmastutiḥ. Its ten stanzas (there is a lacuna in the first) agree with Aufrecht's xx. 2-11; cp. Oldenberg, Prolegomena, p. 506, note 1. This khila is also mentioned in the Rgvidhāna iv. 9. 1: āyuṣyam āyurvarcasyaṃ sūktaṃ dākṣāyaṇam; cp. Meyer, p. xxiii.

G The expression used in the khila Anukramaṇī, hiraṇyātmastutiḥ, seems to mean 'self-praise in connexion with gold.'

10. Deities of RV. x. 130-137.

46. They call this (hymn) evolutional (bhāvavṛtta); also the next^a, 'The sacrifice which' (yo yajñaḥ: x. 130). 'Away' (apa: x. 131) is addressed to Indra; here, however, the fourth and the fifth (stanzas: 4, 5) are traditionally held to be addressed to the Aśvins.

स्ति hdm1r, च या bfkr2.

a Cp. Rgvidhana iv. 9. 2: bhavavette pare sukte.

47. 'The sacrificer' ($ij\bar{a}n\alpha m$: x. 132) is addressed to Mitra-Varuna; in the first stanza Heaven and Earth are praised in the (first) hemistich (i^{ab}), and the Aśvins in the next (i^{cd}).

भूमिश्व hm1r, पूषा च bfkr2. — श्वश्विनी चोत्तरे ततः Am1, श्रश्विना उत्तरेण तु

48. 'Forth, well' (pro su: x. 133. 1) are two (hymns) addressed to Indra (133, 134); but the stanza 'Never, O Gods, do we transgress' (nakir devā minīmasi: x. 134. 7) is addressed to the All-gods a. In the (hymn) 'Under which tree' (yasmin vrkse: x. 135) the celestial Yama is praised.

Rr

प्रो बिन्हें hbf, प्रो बिन्हं m¹r.— °देखृक् तु hm¹r, °देखुक्सात् b, °देखुस्सात् fk.— बुखानः m¹, बुखान hdbf, °खाने kr.

- ^a The Sarvānukramanī has no statement about this stanza.
- 49. The hymn 'The Hairy One (bears) Agni' (keśy agnim: x. 136) is addressed to the Hairy Ones a; in that which follows, 'And, O Gods' (uta devāh: x. 137) b, the first stanza (1) should be (regarded as) to the Gods; the following triplet (2-4) has Vāta as its god.

किश्चिमं r, किश्चिमं hd, किश्चामं b, किश्चामं f.—किश्चिनं bfk, किश्चिनः hdm¹r (किश्चिनं S).—उत bf, उद k, द्धात hdr, बुत m¹.—देवानामच चाद्या खाद् A, च्छगाद्या तच देवाना B.—वातदेवसृदः परः B, वायव्यसृच उत्तरः A. As the text of the RV. names Vāta in these stanzas, not Vāyu, and the author of the BD. is likely to have followed that text, I have preferred the reading of B.

- The reading keśinah would mean, 'is addressed to the Hairy One'; but as the Sarvānukramanī has kaiśinam and Sāyana (on x. 137. 1) has the explanation agnisūrya-vāyudevatākam, I have preferred to read kaiśinam as referring to the 'Three Hairy Ones' (cp. above, i. 95).

 b The Sarvānukramanī gives no details about this hymn, describing it simply as vaiśvadevam.
- 50. The stanza 'May they protect' (trāyantām: x. 137. 5) is addressed to the All-gods; but the remainder (of the hymn) that follows (6, 7) has the waters as its divinity. This (hymn) may be considered as containing universal remedies or as destructive of infirmity.

॰देवृक् तु hdr, ॰देव्यक्तु m¹, ॰देवृक् खाच् b, ॰देवख्या (ख्रेश॰) f.—॰दैवतः hm¹b, ॰देवतः r, ॰देवत fk.—परः hm¹r, स्मृतः br², स्तः fk.—खादेतद् hr³m¹, खाद्वे तद् r, सूतं खाद् bf.—विश्वभैषक्यं hdbr, विभैषक्यं fk, वश्वभैषक्यं m¹.—रपसो वा विनाश्चम् hm¹r, रपसञ्चापनोद्नम् bfkr².—The end of the varga is here marked by 90 in b, by 9 in fk, not at all in dm¹.

11. The khila 'Bhumih.' Deities of RV. x. 138-142.

51. The following hymn, 'The Earth' (bhūmih) a, is addressed to Lākṣā b. The next hymn, 'Of thee' (tava: x. 138), is addressed to Indra. In the (hymn) 'Sun-rayed' (sūryaraśmih: x. 139) the first triplet (1-3) is addressed to Savitr.

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खाचं bfk, खाचा hdm1r.—लिखन् hm1r, तस्य b, तस्या fk.

- a This khila, consisting of seven stanzas and beginning bhūmir mātā, nabhaḥ pitā, aryamā te pitāmahaḥ, follows yām kalpayanti in the Kashmir collection. The pratīka of RV. x. 138 immediately following its last stanza indicates that its position is between RV. x. 137 and 138.

 b Lākṣā has been mentioned twice before, i. 129 and ii. 84. The reading lākṣam, not lākṣā, must be the correct one, as the BD. never mentions the deity in the nominative case.
- 52. Now his own self is indirectly (paroksa) a praised by Gandharva in the next triplet (x. 139. 4-6): he is spoken of incidentally either as Indra or Sūrya b.

परोच्छा hm1r, परोचं तु bfkr2.—वैष hm1r, वैव b, चैव fkr2.

- That is, in the third person.

 b Indra is mentioned in 4 and 6, and Sūrya
 in 4. The Sarvānukramaņī has no reference to these two deities.
- B 53. In this hymn (x. 139) these three deities only are celebrated a. Now 'O Agni, thine' (agne tava: x. 140) is addressed to Agni; that which follows, 'O Agni, to (us)' (agne acha: x. 141)b,

प्रकीर्तिताः bfkr, तु कीर्तिताः m¹.— तवे लग्ने bfkr, तवत्वमे m¹.— यत्परम् m¹f, तत्परम् b, यत्पराम् kr.—This śloka is found in B and m¹ only.

- That is, Savitr, Indra, Sūrya. This line, which seems redundant even here, occurs twice again in B (after 59 and $79^{a\,b}$); but this is the only position in which it might be genuine.

 b This line, as giving the pratīkas of x. 140, 141, which seem almost necessary, may be original; in that case the beginning of the next line, agneyam vaisvadevam ca, must have a different sense from that required in A. See note a on 54.
- 54. is addressed to Agni and to the All-gods a. Now in the (hymn) 'This' (ayam: x. 142), the four Sāringas, as seers of couplets (dvrcāh), adored Agni severally b.

च अयम् m¹r, चायम् hd, वायम् b, (वैश्वदे)वायं fk. — तु हुचाः m¹r, तु ह्युचाः r³, उत्थाः hd, तु यत्युचाः b, तु यख्चाः f (हुचाः S).— अपिम् r, पिम् MSS.—The end of the varga is here marked by 99 in bfk, not in hd m¹.

^a If 53^{ed} is not genuine, these words would mean: 'There is then a (hymn) addressed to Agni (140) and one to the All-gods (141)': cp. BD. vii. 143, note ^a. This would be in agreement with the Sarvānukramaṇī which describes 141 simply as raiśraderam. On the other hand, as a matter of fact, Agni alone is mentioned in the first and the last

stanzas of this hymn, and many gods in 2-5. b That is, each with a couplet. Cp. Sarvānukramaņī: ayam: aṣṭau; dvṛcāḥ śārngāḥ . . . āgneyam; and see Ṣaḍguruśiṣya's explanation of dvṛca as 'seer of two stanzas.'

12. Deities of RV. x. 143-154. Khila: Medhāsūkta.

55. The (hymn) 'Him indeed' (tyam cit: x. 143) is addressed to the Asvins. 'This' (ayam: x. 144), following after that, is addressed to Indra. 'This (plant) I dig' (imām khanāmi: x. 145), the hymn which Indrānī herself sang,

ततः पर्म् hm1r, सतः पर्म् bfk. यत्वयम् bm1r, यस्वयम् hdfk.

56. they declare to be an esoteric (aupanisada) evolutional (bhāvavrtta)² hymn of six stanzas.

B Now in (this) hymn she (the seer) praises the potent herb $p\bar{a}th\bar{a}$ b with its extended leaves c.

सूत्रं hm^1r , षढूं fk, षडूं b.—प्रचर्चते hm^1r , वहन्ति तु bfk.—उत्तानपर्धी पाठा तु m^1 , उत्तानपर्धी पाठा तु fkr^2 .— सहौषधिस् bkr^2 , सहोषधिं f, सहौषधीस m^1 .— 56^{cd} is found in B and m^1 only.

a Cp. above, ii. 120, 121; v.87 &c. The term seems to be applied to this hymn as it contains spells connected with wives. Otherwise the expression is used of hymns which are more directly evolutional, that is, connected with birth or cosmogony. The Sarvānukramaņī has no reference to this, but speaks of the hymn as upaniṣat (Ṣaḍguruśiṣya: upaniṣat-samjāam).

b As the name of a plant the word pāṭhā seems hitherto to have been noted by the lexicographers only. But the Rgvidhāṇa, in referring to this hymn, has three times (iv. 11. 3; 12. 1, 4) the form pāṭā, which also occurs in AV ii. 27. 4; and this was perhaps the original form here.

c The word uttānaparṇā, as an attribute of the herb, occurs in RV. x. 145, 2.

B 57. Now the last stanza (x. 145. 6) is intended to win the love of a husband, while the rest are meant to repel a rival wife a.

'O Aranyānī' (aranyāni: x. 146) is (in) praise of Aranyānī. The next two (beginning) 'Faith' (śrat: x. 147, 148) are addressed to Indra.

पतिसंवननी b, पितसंवनंनी fk, पितसंवननी r², पितं संवननी m¹.—लन्यान्याः b, लंगान्याः fk, लं पाद्याः r², लं यान्या m¹.—सपल्यपनीदिका m¹b, सपल्यपनीदिकाम् fr², सपत्वपनीदिकाम् k.—श्रदुत्तरे b, श्रदुत्तरे d, तदुत्तरे m¹r, सुदुत्तरे bfk.

The Sarvānukramaņī has sapatnībādhanam, with which expression cp. Rgvidhāna iv. 12. 3: sapatnīm bādhate tena.

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58. 'Savitr with bonds' (savitā yantraih: x. 147) is addressed to Savitr. 'Enkindled even thou art fanned' (samiddhaś cit sam idhyase: x. 150) is addressed to Agni. 'With faith' (śraddhayā: x. 151) is addressed to Śraddhā. After that follows the hymn of Wisdom (medhā-sūkta) a.

मधासूत्रमतः परम् bfkr, मधां मधोत्तरं तु यत् hdm1.

- ^a This is the khila which in the Kashmir collection comes next after bhūmih. It is there identical in form with Aufrecht's xxii, except that the last two stanzas are in inverted order. It is mentioned in the Rgvidhāna, iv. 14. 1, by the name of medhāsūktam. Cp. Meyer, p. xxii, and Oldenberg, Prolegomena, p. 507.
- 59. The (hymn) 'May the Father come' (ā sūr etu) a is addressed to Agni. Then follow two (152, 153) addressed to Indra (beginning) 'A ruler' (śāsaḥ: x. 152. 1). The (hymn) 'Soma for some' (soma ekebhyaḥ: x. 154) they declare to be evolutional.

आमेथसासुरित्यसाच् hdm^1r , आमेयं लासुरेलेते k, अमे लासुरेलेत॰ bf.— हास MSS. and r.— प्रचर्तते hm^1r , वहन्ति तु $bfkr^2$.— $59^d=56^b$.— The end of the varga is here marked by 92 in bfk, not in hdm^1 .

This is the khila which in the Kashmir collection immediately follows the Medhāsūkta. Its position immediately before RV. x. 152 is indicated by the pratīka of that hymn being added after the last stanza. Consisting of seven stanzas composed in the last seven atichandas metres, it is thus described in the accompanying Anukramaṇī: ā sūs: sapta; ātharvaṇas subheṣajaḥ; āgneyaṃ; prakṛtiḥ, kṛtir, ākṛtir, vikṛtis, saṃkṛtir, abhikṛtir, utkṛtayaḥ [utkṛtiḥ]. The RV. Prātišākhya remarks (xvi. 25) that these seven metres are found, not in the RV., but only in Subheṣaja (explained by Uvaṭa as the name of a seer). On this Weber, Indische Studien, vol. viii, p. 132, observes: 'Welcher Text damit gemeint sein mag, ist einstweilen nicht klar, da die dafür angeführten Belegstellen als solche nicht nachweisbar sind.' There is no longer any doubt as to what text is meant. The Gopatha Brāhmaṇa, v. 23, refers to these seven metres as saubheṣaja, 'derived from Subheṣaja,' that is the seer who composed these seven khila stanzas. Both the khila text (ā sūr etu parāvātaḥ) and the Anukramaṇī (ā sūs) have ū, which appears as u in all the MSS., probably in part owing to the metre, and in part to misunderstanding of the form. Sūḥ is used of Agni in RV. i. 146. 5.

13. Deities of RV. x. 155-159.

60. 'O Arāyī' (arāyi: x. 155) is destructive of bad lucka: in the couplet there 'Driven away' (catto: x. 155.2, 3) Brahmaṇaspati is praised either as the chief deity or incidentally;

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तच hm¹r, चन fk, वन b.—इति दुचे hdr, इति तु दुचे m¹, इति खूचे bfk.—Before 60, bfkm¹r insert the following sloka:

शीनको वैश्वदेवं तु अन्यते शाकटायनः । सुक्तेऽसिन्देवतालिस्र एता एव प्रकीर्तिताः॥

The second line has already occurred as viii. 53^{ab}, where it is appropriate, while here there is nothing to which 'these three deities' can refer. It occurs over again after 79^{ab} in several, if not all, the B MSS. With the first line cp. viii. 11^{cd}.

- a The Sarvānukramaņī has the same expression, alaksmīghnam; cp. Rgvidhāna iv. 15. 2: alaksmīnāśanārtham.
- 61. and Indra (is praised) in the (stanza) 'When' (yat: x. 155. 4), the All-gods in the stanza 'Around' (pari: 5). And the (hymn) 'Agni' (agnim: x. 156) is addressed to Agni. 'Now these indeed' (imā nu kam: x. 157) is addressed to the All-gods.

इन्द्रश्चेव hdm1r, इन्द्रं चैव bfk.—चापिस् hdr, लिमस् bfkr2.

62. Indra a is, however, here predominantly praised along with the All-gods, and the Ādityas and the Maruts. For (the hymn) evidently has this character b.

प्राधान्यतस्वन hdm¹r, प्राधान्यतो वान b, प्रधानतो वान fkr².—बह जुतः hm¹r, च संजुतः bfk.—अवज्ञिश्च hdbk, सहज्ञिश्च r.

- The Sarvānukramanī simply describes x. 157 as vaiśvadevam without any reference to Indra.

 b This pāda occurs in four previous passages: iii. 76; iv. 18; v. 87; vi. 94.
- 63. Now 'May us the Sun' (sūryo nah: x. 158) is addressed to Sūrya; but as to the (hymn) 'Aloft that' (ud asou: x. 159), Paulomī in it lauds her own virtues and (those) of her co-wives.

सौर्य तु hr, सूर्य तु m¹, सौर्य खाइ b, सौर्य खा fk.— यत्नेतड् m¹r, यत्नेतड् hfb, य त्वतद् k.— खान्गुणांस् m¹r, खां गु॰ hd, खगुणां bfk.— तच hfb, लच r.— च श्रंसति hm¹bfk, प्रशंसति r.—The end of the varga is here marked by 93 in bfk, not in hd m¹.

14. Deities of RV. x. 160-164. The seer Kapota Mairrta.

64. 'Of the potent' (tīvrasya: x. 160) is addressed to Indra. 'I release' (muñcāmi: x. 161) is a remedy destructive of consumption (yakṣma). This hymn of Prājāpatya's a is spoken of as destroying 'royal consumption' (rāja-yakṣma) b.

311] —viii. 68 TRANSLATION AND NOTES [-RV. x. 164

श्रीषज्यं hm1r, श्रेषजं fk, omitted in b.—राजयचाहणं m1, व्हनं hdbfkr.

- a The seer of this hymn is stated by the Ārṣānukramaṇī and the Sarvānukramaṇī to be Prājāpatya Yakṣmanāśana.

 b The hymn is described in the Sarvānukramaṇī as rājayakṣmaghnam.
- 65. Yāska considers that the hymn is addressed to Indra-Agni; some, that it is addressed to the divinities expressed by name. Now as to the (hymn) 'With the prayer' (brahmanā: x. 162), it is said to be demon-slaying and addressed to Agnib.

चिङ्गोत्तदैवतम् hm¹rbs, °देवतम् fk.— राचोघ्वांपेयमित्युतं f, राजोघ्वायमित्युतं b, रचोघ्वापेयमित्युतं hm¹r³r²k (cp. v.r. on viii. 40), गर्भसंस्वयसंयुतं r.— यत्वेतद् mं¹f, थलेतद् hrk, यलेति b (cp. v.r. on viii. 63).— °द्वापेति तु hm¹r, °द्वापेति च bk, °द्वीत च f.

a 65ab is quoted by Sadgurusisya on RV. x. 161. b Cp. above, viii. 40.

66. This is also recognized (dṛṣṭam) as a consecrating prayer for children issuing from the womb (sravatām). 'Vena saw that' (venas tat paśyat) a is addressed to Vena. 'From the eyes' (akṣībhyām: x. 163) is destructive of consumption (yakṣma) b.

 $66^{ab} = v. 87^{cd}$.—ਚੈतਫ਼ m^1 , ਚੈਰਂ b, ਚੈਰਂ fk.—**ਰੈਜ਼ਂ ਨੂ ਰੋਜ਼ਗ**ਨ ਪਸ਼ਨ hdr, **भाववृ**त्तं ਪरं ਚੈਨਫ਼ Bm^1 (ਚੈਨਫ਼ m^1 , ਚੈਰਂ kr^2 , ਚੈਰਂ b).

This is the khila of three stanzas which comes before RV. x. 163. It is described thus in the Anukramaņī: venas: tṛcaṃ; veno; bhāvavṛttaṃ tu. The reading of B refers to this khila less definitely by the latter description.

Cp. yakṣmaghnam in the Sarvānukramaṇī.

67. 'Depart' (apehi: x. 164) is destructive of evil dreams: Indra and Agnia are incidental.

There was a seer, Kapota Nairrta by name, who practised

prolonged austerity.

पिरेव च bfk, पिरेव तु hm¹r.—दीर्घतपाः m¹r, °तपा b, दीप्ततपाः r¹r⁴r⁰, दीर्घ-तमाः hd, °तमा fk.

- a There is no mention of Indra and Agni here in the Sarvānukramaņī.
- 68. A pigeon, we are told, placed its foot on his fire-receptacle in the forest a: the seer praised the pigeon, in words propitious to himself,

श्रवरात hdm¹r¹r⁴r⁶, चक्र bfr, चक्र k. Though the reading akarot gives the pada one syllable too many, I have retained it as an irregularity which is probably original, since there are other cases in the BD.—°पिधाने bfkr, °पेधाने hd, °सिधाने m¹.—स तस् m¹r, श्रतम् bfkr², सुतम् hdr³.— कपोतं खुतवानृषिः bfkr, कपोतो निर्धतखद्दा Am¹.— The end of the varga is here marked by 98 in f, by 94 in b, not at all in hdm¹k.

a Cp. the words of RV. x. 165. 3: āstryām padam krņute agnidhāne.

15. Deities of RV. z. 165-174.

69. with the hymn 'O gods' (devāh: x. 165): it is stated to have the object of expiation a. '(Make) me a bull' (rṣabham mā: x. 166) is destructive of rivals. 'By which this' (yenedam) b is addressed to Mind (mānasa).

In bfk, which read देवा (देवा न f, देवान् k, देवा ति b) खोली वृह्खाति:, there is a lacuna between the first two words of 69 and the last two of 70.

- a Cp. Sarvānukramaņī: prāyaścittam idam, adding vaiśvadevam, of which nothing is said here.

 b This is a khila of thirteen stanzas which precedes RV. x. 167 and which begins yenedam bhūtam bhuvanam bhavişyat. Each of its stanzas (excepting 6 and possibly 9, where there is a lacuna) begins with a form of the relative pronoun, and each ends with the refrain tan me manah śivasamkalpam astu. The first six stanzas are identical with VS. xxxiv. 1-6, except that the first and the fourth appear in inverted order in the VS. It is described thus in the Anukramanī: yena: saptonā; mānavah (mānasah?) śivasamkalpo; mānasam. From the reputed author the khila is called śivasamkalpa and regarded as an Upaniṣad (see Indische Studien, ii. 51 ff.); it is quoted under this name in Manu xi. 251. The Rgvidhāna, iv. 20. 3, quotes this khila by its pratīka (yenedam); cp. Meyer, p. xxv f.; Oldenberg, Prolegomena, p. 507.
- 70. The two seers Gāthina (Viśvāmitra) and Bhārgava (Jamadagni) a saw (the hymn) addressed to Indra (beginning) 'To thee' (tubhya: x. 167). Varuṇa, Vidhātṛ, Anumatib, Dhātṛ, Soma, Brhaspati—

विधातानुमतिर् hdr, विधातामति m1, lacuna in bfk, cp. critical note on 69.

- a Cp. Ārṣānukramaņī x. 86: viśvāmitrajamadagnī (= Sarvānukramaņī) rṣir [rṣī] gāthinabhārgavau.

 b 70° has one syllable too many; cp. 68°.
- 71. these six deities are there praised in the third stanza (x. 167. 3). With the following (hymn) 'Of Vāta' (vātasya: x. 168) Anila praised his father b.

[-RV. x. 176

तच hbfk, लच m1r.— तृतीयायामृचि खुंताः hm1r, तृतीयामिचि खुता b, तृतीया-सिति संसुत: fk.—परेणासीट् hm1r, परेणीसीट् bfk.—अनिसं b, अनिसं hdm1rfk.

- a Sarvānukramaņī: trtīyā lingoktadevatā; cp. Sadgurusisya. b Cp. Ārsānukramanī x. 87: vātāyano munih sūktam vātasyety anilo jagau.
- 72. The seer Sabara a saw the hymn which (begins) 'Refreshing' (mayobhūh: x. 169). Now various kinds of milch kine are there praised b.

यत्मूलम् hm1r, तत्मूलम् bfk.—क्वर् ऋषि: r, कंबरी ऋषि: hdm1, क्रमर् r1r4r6. खसरा ऋषिः fk, खसरा रिषिः b.—तच तु hm1r, तच च bfk.—72°=v. 92°.

- a The name of the seer is Sabara in the Ārṣānukramaņī and the Sarvānukramaņī. b The Sarvānukramanī simply describes this hymn as gavyam.
- 73. 'Far-shining' (vibhrāt: x. 170) is addressed to Sūrya; 'Thou this' (tvam tyam: x. 171) is addressed to Indra; 'Come hither' (ā yāhi: x. 172) is (in) praise of Dawn; and 'Hither thee' (ā tvā: x. 173. 1) are two hymns (173, 174) for consecrating a king a who has been anointed b.

भा याही b, भा याहि fk, ला याही m1r, न्वा याहि h, ना याहि d.— अ खातिः hd, ॰सः खातिः m¹r, ॰स खावः b, (॰ष) संखावः fk.—राच्चे अभिषिक्ताय hm¹rs, राजी ऽलिधिताख bfkr2. — चानुमन्त्रण hm1r, चानिमन्त्रण bfk, श्राभिमन्त्रण s. — The end of the varga is here marked by 94 in hbfk, not in m1d.

a The Sarvanukramanī describes these two hymns as rājāa stutih; cp. Rgvidhāna b 73°d is quoted by Sadgurusisya on RV. x. 173. iv. 22. 4.

:16. Deities of RV. x. 175-181.

74. Ārbudia saw the next (hymn) 'Forth you' (pra vah: x. 175) as (in) praise of the Pressing Stones. Now that which follows this (x. 176) is addressed to Agni: there the stanza 'Forth the sons' (pra sūnavah: x. 176. 1) is addressed to the Rbhus.

याञ्णां hd, याञ्णा bfk, याञ्णं r.— "र्बुदि: hm1fr, "र्नुदि: b, "र्बुद: k, "र्बुद: r2.— चलतः hm1bfkr, चततः r1r4r6.— भेखुव् प्र hm1r, भेवा प्र fk, भेवाषा b.

8 8

a Cp. Sarvanukramanī: pra vah . . ārbudir grāvņo 'staut.

II.

BRHADDEVATĀ viii. 75—

RV. x. 177-]

75. Now the seer Patamga sang the hymn which follows, 'The Bird' (patamgam: x. 177); some regard this as addressed to Sūrya, while others (think that it is) destructive of sorcery (māyābheda a).

पतंगसु hdbr, पतंसु m1, --- fk.—तथापरे hm1r, अथापरे b, अथायरे fk.

The Sarvānukramaņī uses the same word to describe this hymn; cp. Rgvidhūna iv. 22. 5: māyābhedanam etat.

B 76. In (this hymn) destructive of sorcery, Saunaka says that in the second (stanza: x. 177. 2) is praised Vāc, the goddess who cherishes in her heart a the speech which is well known (viditām) b.

मायाभेदे m¹fkr, मायाभेद° b.— खुतित्याह m¹, सूतित्याह bfkr.— हेवी विभर्ति m¹, देवी विभर्ति f, °अमित kr.—या m¹bf, पा kr.—वाचं विदितां सतीम् m¹b, वाचं विदितां सती f, वाचा विदितां सती r.—This śloka is found in B and m¹ only.

Cp. the words of RV. x. 177. 2: patamgo vācam manasā bibharti . . . dyotamānām.

b This perhaps alludes to the four kinds of speech spoken of in RV. i. 164. 45: tāni
vidur brāhmaṇāḥ . . . turiyam vāco manusyā vadanti.

77. The hymn 'Forthwith this' (tyam ū şu: x. 178), which has Tārkṣya for its deity, they regard as a charm for good luck (svastyayana) a. 'Up' (ut: x. 179) are two (hymns) addressed to Indra (179, 180), while that which follows, 'Both extension' (prathaś ca: x. 181), is addressed to the All-gods.

स्वमू षु तार्च्य देवत्यं m¹fkr² (ताच° kr²), त्यमू षु तार्च्यदेवत्यं b, त्यमूष्विति तु सीपर्णे hdr. The reading of the B MSS. is favoured by the Sarvānukramaṇī, which describes the hymn as तार्च्यस.—उदेन्द्रे hd, उद्देंद्रे m¹, उद्गेंद्रे f, उद्दितंद्रे b, उद्देन्द्रं r.—वैश्वदेवं तु hdm¹r, वैश्वदेवं स्थात् bfk.—चेति च hm¹r, चेति तु b, no particle in fk.

a Cp. Rgvidhāna iv. 23. 2: tyam ū sv iti svastyayanam.

78. In it the first three seers a have declared their own power: how the Rathamtara chant (stotru) and how the Brhat chant,

•चब्युस् hm¹r, •चनुस् b, •चनस् fk.—तत्राद्या hrb, तत्रद्या fk.—स्वयस्त्रद्य: hdr, स्वययस्त्रद्य: b.—The end of the varya is here marked by १६ in bfk, not in hdm¹.

315] —viii. 81 TRANSLATION AND NOTES [-RV. x. 183

a That is, Dhātr, Savitr, Viṣṇu, mentioned in the third pāda of each of the three stanzas of this hymn, as the source from which others (Vasiṣṭha, Bharadvāja) derived the Rathamtara, the Bṛhat, and the Gharma.

17. Deities of RV. x. 182-184.

79. and how the Gharma came into being from Savitra is implied. Now in the hymn 'Brhaspati' (brhaspatih: x. 182) Brhaspati is praised.

संभूतो hd, संभूत: m¹, संभृतो br, संभृता (घर्मा:) fk.— चोपलच्यते hrbfk, चाप-लच्यते m¹, (वादश्चे) वाच दृश्कते r¹r⁴r⁶.—Instead of 79^{cd}, given in the text according to the reading of hdr, m¹ bfkr² have substituted a line which has already occurred twice before in B MSS.:

सूक्ते अ खिन्द्वता खिस्र एता एव प्रकीर्तिताः । (तु कीर्तिताः m1)

b alone further adds the line-

असीत्परेश सूत्रेण तपुर्भूधी वृहस्पतिम्।

a Cp. RV. x. 181. 3: ā sūryād abharan gharmam ete.

80. Some consider this praise (of Brhaspati) to be prayers for the institutor of the sacrifice (yajamāna) a.

The hymn of Prajāvat Prājāpatya, which (begins) 'I saw thee'

(apaśyam tvā: x. 183) b,

यजञानस्य hm^1r , यजञानार्थाः b.—केचिदेतां सुतिं विदुः hm^1r , केचिदेव वहिताः b.— 80^{ab} is omitted in fkr^2 .

- a The word yajamāna occurs in the refrain of the three stanzas of this hymn: athā karad yajamānāya sam yoh.

 b 80^{cd} = Ārṣānukramaṇī x. 95^{cd}, except that the reading there is sūktam tat for yat sūktam.
- 81. praises in each stanza the deities here indicated by their characteristics (linga): that is, the first (stanza) utters prayers for the man desiring a son a, then

देवता MSS. and r.— लिक्किरेवाच खिताः bf, लिक्किरेवार्यलिताः kr², लिक्किरेवाच देवताः hdr.— प्रथमा हि वद्त्यथ hm¹r, प्रथमायामृचि खुताः b, प्रथमायामृचि खताः f.—This sloka is omitted in r¹r⁴r⁶.

a The respective deities for the three stanzas are the Yajamāna, his wife, and the Hot; cp. Sarvānukramaņī: anvīcam yajamünapatnīhotrāsikah.

RV. x. 184-] BRHADDEVATĀ viii. 82-

82. the second for the woman desiring a son, while the third (expresses) self-praise of the seer. Now the hymn which (begins) 'Viṣṇu' (viṣṇuḥ: x. 184) they declare to be addressed to the All-gods a.

॰सवं खुवे: hdm1r3, ॰सवस्वृषे: r, ॰सवखुवे: bfk.—सूत्रं तु hm1r, यत्सूत्रं bfk.— प्रचयते hm1r, तदुच्यते bfk.

a The Sarvānukramanī describes this hymn as lingoktadaivata.

83. In it the seer utters prayers with a view to his wife's (obtaining) offspring a. Now the following (hymn) is 'O Nejameṣa' (nejameṣa) b. It is stated to be optionally (applicable: $v\bar{a}$) c with a view to offspring.

खदार hm¹r, खदारे bfk.—परं hm¹rb, परे kr².—नेजमेषित hm¹r³kr², सर्थसेषित b, नेजमेषे हि r.—गर्भाषं वा तदुन्यते hdm¹r¹r⁴r⁶, गर्भाषं तावदुन्यते r, गर्भाश्चित बोन्धते b, गर्भाश्चित बोन्धते fk.—The end of the varga is here marked by 99 in bk, by २९ after 83^{ab} in f, not at all in hdm¹. Owing to the transposition of 84, 85, the figures indicating the end of vargas 17, 18, 19 have got shifted, but come right again at 20.

before RV. x. 185 in the Kashmir collection, is identical with Aufrecht's xxiii. Between yenedam and this, the Kashmir collection has one of two stanzas beginning yāsām ūdhaś caturbilam and coming before RV. x. 170. PI am uncertain as to the exact sense of vā here. Perhaps it means that the hymn is addressed to Nejamesa, but may be ceremonially applied for the purpose of obtaining offspring. Its three stanzas are prescribed, along with five others, in the ritual during pregnancy, by the Grhya Sūtras; e.g. AGS. i. 14.3: cp. Stenzler, pp. 35-37. This khila is also mentioned in Rgvidhāna iv. 23. 3; cp. Meyer, p. xxiii. It is translated and examined with reference to its deity, Nejamesa, by Winternitz, JRAS., 1895, pp. 149-155.

18. The khila 'Nejamesa.' Deities of RV. z. 185-188.

84. 'To this (wife) of mine longing for a son do thou grant offspring which (shall be) male's—with (this) half of the whole (first) stanza he b means this whole combination (yoga) of prayer c:

चरी bm^1 , चसी r, these two and the following three syllables (श पुच॰) omitted in fk.—पुचकामाया m^1r , पुचकामाय b, कामाय fk.—सवागर्दीन $fkr^1r^4r^6$, सर्द्वाः गर्धन b, सप्यमधेन m^1 , चन्द्राद्धे च r.—यत्कृतम् $fkm^1r^1r^4r^6$, यक्षुतमम् b, सत्कृतम् r.—धाशिषी योगमेतं हि all MSS. and r.—वद्ध्यो m^1 , बद्धी r, बही r

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बोर्चन m¹r¹r⁴r⁶, बो देनु fk, बोर्चनु r², माँ देनु b.— सन्यते all MSS. and r.—m¹ is the only MS. that has this and the following sloka in the present position, which is obviously the proper one. The others (bfkr²r¹r⁴r⁶) have them between 130 and 131, where they are absolutely out of place. hd omit them altogether.

The second and part of the fourth pada of 84 are so corrupt that I have little confidence in my restoration. I have made two assumptions: firstly, that the second pada is a corruption of the second half of the khila line; secondly, that this corruption is partly due to five syllables (sarvargardhena) of the fourth pada having been by mistake copied into the second. The meaning of the whole sloka would then be: 'this line (asyas me &c.) may be taken to represent the whole khila of three stanzas.'

That is, Mathara, whose view, in connexion with the Başkala school, is stated in the next sloka.

According to the rule of As'S. i. I, if one pada is quoted the whole stanza is meant; if the incomplete first pada of a hymn is quoted the whole hymn is meant; if more than one pada is quoted, three stanzas are meant. Cp. Stenzler, AGS., p. 49, note to § 9.

85. the traditional teaching of Māṭhara is that in the name (Nejameṣa) the letter ea is intended to (arouse) compassion; while the Bāṣkalas (say) that in the verb (ādadhe) the two e's (ay-oh) have the meaning of a past tense (bhūtakaraṇa) in (the sense of) au (āv-i) c.

॰कमार्थे m¹kr, ॰काम्पार्थो b.—नाम्न m¹rf, नास्ति k, नात्ति b.—माठर: r, मांवर: m¹bfk.—माठत: m¹bfkr², भाखात॰ r.—बाष्कवा b, वाष्कुबा r, वाष्कुवान् f, वाष्क्रवा k, वात्सव्या m¹.—ग्राव्यवोरिति b, भग्नाव्यवोरिति f, भग्नाव्यवोरिति k, स्त्रीव्यवोर्त r, क्लीक्पोइत m¹.

- a That is, in Nejamesa instead of the regular Najamesa; this sloka containing remarks on the use of e in both noun and verb in this khila.

 b This remark refers to the verb used in the second stanza: yatheyam prthivi... garbham ādadhe and to its interpretation by the Bāskalas as the 3rd pers. sing. perfect, not present. For, according to them, when there are two personal endings -e, that is, ādadh-e, I. sing., and ādadh-e as sing., the latter form can be perfect only, not present, where we should have ādhat-te, 3 sing., the latter form can be perfect only, not present, where we should have ādhat-te, 3 rd pers., beside ādadh-e, Ist pers.

 c That is, ādadh-e is here = ādadh-au. This interpretation is very likely wrong, but I can suggest nothing better.
- 86. The Māhitra (hymn) which (begins) The great (aid) of the three' (mahi trīnām: x. 185) they regard as praise of the Ādityas, Varuṇa a, Aryaman, Mitra. Now in very few b other (hymns) addressed to the Ādityas,

साहितं hm¹r, माहित b, माहंच fk.—सूर्यवर्णमिचाणाम् hdm¹r, पर्वणार्थमिन-चेष्व् b, सूर्णामिमिचेष्ठा॰ fk.—•तरेषु तु hm¹rk, •तरेषु च bf.—86^{be} is omitted in r¹r⁴r⁶.

- ^a I have preferred this reading because Varuna, and not Sürya, is mentioned in RV. x. 185; and this identical pada (varunāryamamitrānām) has occurred twice before: iii. 108^a and v. 50^c. b 'Very few' is taken over from the next line.
- 87. except in this, are these three gods only praised. This hymn, according to sacred authority (śrutam), is intended for prosperity (śāntyartham) and is also purifying.

B It is recognized (drsta) as also benedictory in the valediction

of travellers a (yātām).

देवा: m¹, देवा hbfk, वाता r.—वै श्रुतस् hdm¹, विश्रुतस् br, विश्रुतस् fk.—यातयपि b, यातसपि f, पातसपि m¹kr.

- The emendation yātām is supported by the use of adhvasu in RV. x. 185. 2 and by the words of the Rgvidhāna iv. 23. 3: mahi trīņām avo stv iti svastyayane japet. Cp. RV. viii. 83. 6: kṣiyanto yānto adhvann ā devā vṛdhāya hūmahe. This hymn is described as svastyayanam in the Sarvānukramanī also.
- 88. (Then) Ula praised his father Vāta (in) 'May Vāta' (vātah: x. 186). The next (hymn) is addressed to Agni (x. 187). But in the ten books (of the Rg-veda) the (hymn which begins) 'Forth' (pra: x. 188) is the one (which is) clearly addressed to Jātavedas b.
- वात आयेयमुत्तरम् hdm¹, आयेथं प्राप्तथे परम् bfkr.— हाश्रतथीषु hdm¹r, हास-तथीषु r², हावतथीषु b, हाश्रपीषु f.—तु hm¹rfk, च b.—The end of the varga is marked at the end of the next śloka in bf, not at all in hdm¹k. See note at the end of the preceding varga.
- ^a Cp. above, 71. ^b Because Jātavedas is the only name here mentioned; this hymn is described as jātavedasyam in the Sarvānukramaņī also.

19. EV. z. 189, 190. The khila 'Samjñanam.

89. Whatever elsewhere is spoken of as addressed to Jātavedas^a is (really) addressed to Agni. As to the hymn 'Hither this bull' (āyam gauh: x. 189), Sārparājñī sang of herself (in it) b.

॰द्व्यवापियं hdm¹r³bfkr², ॰देव खामियस् r.—ख्यं खगी Am¹, जगी ख्वस्स् B.

kramaņī describes only one hymn, i. 99, as jātavedasyam; and the BD. also i. 58. 94; ii. 2. b Cp. Sarvānukramaņī: sārparājāi; ātmadaivatam sauryam vā.

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90. Therefore she is the deity in it; some declare Sūrya (to be the deity). Mudgala, Śākapūṇi, and the teacher Śākaṭāyana,

तस्रात्सा देवता तत्र hm¹r, तस्र स्वाह्यता सैव b, तस्र स्वाह्यता स्वाह्यता

91. consider that Vāc, as occupying the three spheres, is (here) praised in every stanza. Next Aghamarṣaṇa saw the following evolutional (bhāvavṛtta) hymn (x. 190) b

दहशीयाधमर्वतः hm1r, दहशीयधमर्वतः b, ददशीधर्मर्वतः f.

a Cp. Sarvānukramaņī: aghamarṣaṇo; bhāvavṛttam.

b With reference to this hymn, h has on the margin the following lines:

आपेये चघमर्षणसूत्रवे ॥ देवता भाववृत्तसु छविश्वेवाघमर्पणः । छन्दस्तानुषुभं तस्य भावपुत्तो हरिः सृतः ॥

92. to which no superior exists either for prosperity or purification. As the horse sacrifice is the chief of offerings, removing every infirmity b,

यक्षाच् m1. पसा यसा f, यसा hdbk, तसा r.—92cd, 93ab are wanting in r1r4r6.

- a Cp Rgvidhāna iv. 23. 5: pavitrāņām pavitram tu japed evāghamarṣaṇam.

 b 92^{ed}
 and 93^{ab} appear with slight variations of reading in Rgvidhāna iv. 24. 2, being there introduced with the words evam tad ṛṣir abravīt; cp. BD. vol. i, p. 147.
- 93. so the sin-effacing (agha-marṣaṇa) prayer (brahma) removes every infirmity. As to (iti) the (hymns) which follow it (x. 190), that which (comes) next (beginning) 'Unanimity' (samjñānam) a is (in) praise of knowledge.

तदादीनीति h, °दीनिति d, °दानीति fk, तदादीनी b, तदादीनि m¹, तदादीनि जु r, त्यहादीनि तु r¹r⁴r⁶.—संचानं चानसंखवः hm¹r, संचा चानसंखवः b, संवचानं संखवः f.—The end of the varga is marked by 90 in hbfk after the next sloka (94), not at all in m¹d.

This is the first khila in the fifth adhyāya of the Kashmir collection. It is identical with Aufrecht's xxv. It is separated from nejamesa (83) by one khila of one stanza, anīkavantam, coming before RV. x. 188 and identical with Aufrecht's xxiv.

20. Two khilas. RV. r. 191. Mahānāmnī stanzas.

94. Now as to the fourth (hymn) 'Of the handless fiends' (nairhastyam), it is destructive of rivals a. 'Together, together, indeed' (sam-sam it: x. 191. 1) and 'Forth, of sacrifices' (praadhvarānām) b are traditionally held to be two (stanzas) addressed to Agnic.

चतुर्थं यत्तु m¹f, चतुर्थं य तु k, चतुर्थं यत्तु hd, चतुर्थं यतु b, चतुर्थस् (तैईस्वम्) r¹r⁴r⁶.—चेत्यापेये एवं ते hdm¹r, लापेच्यावेते b, लापेच्यावेते f.—खूते hdm¹frb, खूता k, उमे तचापिदेवते r¹r⁴r⁶.

- ^a This is the khila which in the Kashmir collection comes after sanjiānam. It consists of three stanzas, and begins nairhastyam senādaranam. It is thus described in the Anukramanī; nairhastyam; trcam; nirhastyah (nirahastya MS.); sapatnaghnam senādaranam; anustubham brhatimadhyam. I assume that caturtham means it is the fourth, counting from x. 190: (1) aghamarṣaṇa, (2) saṃ-sam it, (3) saṃjñānam, (4) nairhastyam. RV. x. 191. I (sam-sam it) is mentioned out of the order of the hymn of which it is the first stanza, so that it may be coupled with prādhvarāṇām as addressed to Agni. The order in which the Rgvidhana mentions these four khilas is: (1) aghamarşana, (2) nairhasiyam, (3) samsam it, (4) samjāānam. Cp. Meyer, Rgvidhāna, p. xxvi; Oldenberg, Prolegomena, p. 507. b This khila of seven stanzas, beginning prādhvarāņām pate vaso, follows nairhastyam and is thus described in the Anukramanī: pra; sapta; kaśyapo jamadagnir; uttamā śamyur; ādyā āgneyī gāyatrī, dvitīyā upottamā āśīḥ pāṅktaṃ, tṛtīyā akṣarastutis sā gnuṣṭup; caturthī saumi, pancami sauri. The last stanza is identical with the last of samjianam (tac cham yor a vrnimahe, &c.), and is at the same time the concluding stanza of the RV. according to the Baskala recension; cp. Oldenberg, Prolegomena, p. 495. the right reading, as from the above statement of the khila Anukramanī and from that of the Sarvanukramani on RV. x. 191: adyagneyi, only the first stanza of each of these hymns, not the whole of both hymns (agneye), is addressed to Agni.
- 95. Now in the first a (stanza) of 'Unanimity,' Usanā, Varuņa, Indra, Agni, and Savitr are praised, then in the second, the Asvins.

संज्ञान b, संज्ञान hm1r, संवज्ञान fk.— अथाश्विनी hm1r, तथाश्विनी bfk.— 95 is wanting in r1r4r6.

- ^a The irregularity of declension in prathamasyām is probably due to the following tṛtīyasyām.
- 96. The third and the last two (3, 4, 5) express prayers. Indra (and) Pūṣan are praised in the second stanza of (the hymn) destructive of rivals a.

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जाशिषोऽभिवद्न्ति ताः hm^1rbfk , स लाशीवीद् उचते $r^1r^4r^6$.— 96^{cd} and 97 are wanting in $r^1r^4r^6$.

- That is, of nairhastyam; cp. 94. These two deities are mentioned in the second stanza of that khila.
- 97. And the other (stanzas) which are chiefly concerned with benedictions are pronounced to be (addressed) to the Gods. They regard 'Together, together' (sam-sam: x. 191) and 'Unanimity' (samjñānam) to be the best (charm for) conciliation a.

संबननं f, श्वननं r², संवर्त्तनं b, संसवनं hd, संहननं m¹. The name of the reputed seer in Ārṣānukramaṇī x. 99 and in the Sarvānukramaṇī is Saṃvanana.

- ³ In Rgvidhāna iv. 24. 4, 5 sam-sam is described as saubhrātrkaranam mahat, and samjānam as sandhikaram.
- 98. The Mahānāmnī stanzas are mystical (guhya) and they are addressed to Indra: whosoever repeats (them) obtains a day of Brahma which lasts for a thousand years ^a.

अहानाब्न्य ख्रुचो hdr, आहानाब्न्यं ख्रुचा f, अहानाब्य रिवां b.—गुह्यास् m¹r, गुह्यां bf, गुह्या hdk.—ऐन्द्रासेव यो वदेत् hm¹r, ऐन्द्राख्य वेद b, (ता) टेट्राखाय यो वेद f.—सो ही ब्राह्मः r¹r⁴r⁶, सो हं ब्रह्म hm¹r, सो ह ब्राह्मं b, सा ह ब्राह्मं r², सा ह ब्राह्मं f, Şaḍguruśiṣya, who (p. 169, śloka 9) quotes nearly the whole line, has अहबाह्मं.—स राध्यते hdm¹r, स्वराध्यते r¹r⁴r⁶, स्वर्ध्यासी b, स्वर्ध्यासी f, स्वर्ध्यासी kr².—In m¹ this śloka comes after 101.—The end of the varga is here marked by २० in bfk, by ३० in h, not at all in m¹d.

a Cp. Bhagavadgītā viii. 17: sahasrayugaparyantam ahar yad brahmaņo viduļi, which appears in Nirukta xiv. 4 with the slight variation yugasahasraparyantam. It occurs again in Manu i. 73 in the somewhat modified form:

tad vai yugasakasrantam brahmam punyam ahar viduk.

21. Mahānāmnī stanzas: what constitutes a hymn.

B 99. The ritualists $(y\bar{a}j\tilde{n}ika)$ say that a hymn $(s\bar{u}kta)$ has a minimum of three stanzas. The deities which appear in praise b therein, own the hymn $(s\bar{u}ktabh\bar{a}j)^c$. It has, as is well known, been stated by Saunaka that the deities which own the hymn are always the chief object (of praise).

II. T

नृचाधनं m¹b, विचाधमं f, विचाधनं kr². — सूक्तमाङस् fb, सूक्तानाहस् kr². — स्वितं m¹b, तिहान् fr². — सुती m¹, सुती bfkr². — हम्मने याः सूक्तमानः m¹, हसते यः सूक्तमाना fkr², हस्रते यः सूक्तमान b. — प्रधानसुक्तम् bfkm¹, प्रधानसूक्तम् r².

^a According to this RV. i. 99 would not be a sūkta. ^b Cp. iv. 143: stutau yasycha dršyate; see also vi. 16. ^c 99^b has one syllable too many.

B 100. Now one should know that the Mahānāmnīs a are stanzas addressed to Indra, for such is the statement that appears (dṛṣṭam) in a Brāhmaṇa b. The term hymn does not appear (applied to them); the expression (vāda) hymn (sūkta) is (used) in connexion with the Nivids c, as one applies (āha) the designation of hymn to the Praiṣas d.

हिन्द्रीर्श्वचा b, ऐंद्री ऋची m^1 f, ऐंद्रा ऋची kr^2 .— विवात् m^1 , विवा $bfkr^2$.— हृष्टं m^1bfkr^2 .— त्राह्मण् b, त्राह्मण् fkr^2 , त्रह्मण् m^1 .— त्र्राचाह्रो निवित्सु m^1 b, त्र्राण्व्ह्रो जितित्सु fkr^2 .—प्रविध्वाहा fkr^2 , प्रविध्वाह m^1 , प्रविधाह b.

a These stanzas (=Ait. Ār. iv) form the khila which follows prādhvarāņām in the Kashmir collection. They begin vidā magha(va)n vidā gātum anušaņšiso dišah, and are thus described in the Anukramaņī: vidā: daša; ... aindram pāvamānam ānuṣṭubham, &c. They are described in the Rgvidhāna, iv. 25, as constituting the end of the Rg-veda Saṃhitā. Cp. Oldenberg, Prolegomena, p. 509 f.

b Cp. AB. v. 7. 2: indro vā etābhir mahān ātmānam niramimīta, tasmān mahānāmnyah; cp. also KB. xxiii. 2.

c That is, the Nivid-sūktas are so called as the principal hymns which at the midday libation have the Nivid inserted in the middle, or at the third libation before the last verse of the Sastra. Thus the Dūrohaṇa hymn to Indra-Varuṇa is treated as a Nivid (AB. vi. 25. 7). d That is, the praiṣikaṃ sūktam, which consists of twelve Praiṣas; see above, ii. 152, 154.

B 101. One should understand that these a constitute (in reality only) single parts of (what is technically called) a hymn, as well as other stanzas which belong to the Kuntāpa (kuntyā) b and are separated by pādas c, as the Aitasa (pralāpa) d and the verses technically called Devanītha, &c.; for in the Kuntāpa (section) all that constitutes one hymn c.

यूतिपादेशा m¹fkr², यूतिवादेशा b.—कुंत्या: m¹, कुत्या: b, कुत्या: fkr².—विशाखा: b, विवाखा: f, विशाखा: k, विश्वखा: r², वितांता: m¹.—यथितशो m¹, यथैतको fkr², यथैको b.—देविविपादिसंज्ञा fkr², देवतयादिसंज्ञा m¹, देवनीयादिशंज्ञा b.—कुन्तापे b, खंतापे fk, जुन्तापे r², कुत्यपे m¹.—एकं हि सूत्रम् b, एकं सूत्रम् fkr², एकसूत्रम् m¹.

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a That is the Nivids in the Nivid-suktas and the Praisas in the praisikam suktam. b The word kuntyā, which is not found elsewhere, must mean 'a stanza belonging to the Kuntāpa section.' The latter is defined as a hymn containing thirty stanzas (kuntāpanāmakam trmšadrcam sūktam) by Sāyana on AB. vi. 33. 1 (cp. ASS. viii. 3. 12, 13). He enumerates the constituent parts in his commentary on AB. vi. 32. 3-25. On the Kuntapa section (AV. xx. 127-136) cp. Bloomfield, SBE., vol. xlii, pp. 688 ff. that the Aitasa pralapa (vi. 33. 14, 15) and the Devanitha (vi. 35. 22) are recited (sams), like a Nivid, by padas with om after each. As the MSS. all have the prefix ni and practically all ā in the verb, I have retained the reading nisāstāh, 'separated' (see St. Petersburg Dictionary under \sistsim, though greatly tempted to make the correction vi-sastah, 'separately recited'; cp. AB. iii. 19.8: trir nividā sūktam višamset. d In the Kuntapa hymn Sayana also takes to be included the (AV. xx. 129-132) Aitasa pralapa (which he states to consist of an aggregate of seventy padas: comm. on AB. vi. 33. 1; cp. 6 and ASS. viii. 3. 14) and the Devanītha (AV. xx. 135. 6-10) which he states to consist of seventeen padas (cp. ASS. viii. 3. 25) in his commentary on AB. vi. 34. 1. agrees with Savana's statement that the (whole) Kuntapa hymn includes the Aitasa pralapa, the Devanitha, and other groups of padas.

102. Now the first supplementary passage (puriṣa-pada) a of these (Mahānāmnī stanzas) should be (regarded as belonging) to Prajāpati, (then) one is addressed to Agni, one to Indra, one to Viṣṇu, and the fifth to Pūṣan.

आसां तु hm¹r, आसां खात् fbk.—खात्मजापते: hm¹r, लिपिट्रैवतम् bfkr².— आप्रेथमेन्ट्रं वैष्ण्यं hdr, ऐन्ट्रं च वैष्ण्वं चैव b, विद्रं ला वैष्ण्वा चैव fk, विद्धं ला विष्ण्यं चैव r².—पौष्णं चैव तु पञ्चमम् hdm¹, पौष्णं दैवन्तु पञ्चमम् r, पौष्णं चैवमतः परम् b, पौष्णं चैवमनः पर्म् fr², पौध्मं चैवमनः पर्म् k.

- These are supplementary pieces used to fill up (like rubble, purīṣa) in the recitation of the Mahānāmnī stanzas. According to the reading of B, there would only be four of these, Prajāpati being omitted. According to the Kauṣītaki Brāhmaṇa (xxiii. 2), there are, however, five (connected with Prajāpati, Agni, Indra, Pūṣan, Devāḥ): etāni pañcapadāns purīṣam iti śasyante. According to the Anukramaṇī of the khila collection also there are five: purīṣa-padāny āgneya-vaiṣṇava gindra-pauṣṇa-daivāni; omitting Prajāpati, but adding Viṣṇu, like the BD., which omits the Devāḥ; Mitra's reading, having both Prajāpati and Devāḥ, includes six deities. On the Purīṣa-padas see further Pañcaviṃśa Brāhmaṇa xiii. 4. 12, 13; AS'S. vii. 12; Lāṭyāyana iv. 10. 18, &c.
- 103. To Agni belong the Prayājas and the Anuyājas, the Praiṣas and the oblations. Now whatever may be the divinity of the oblations, must also be the divinity of the Praiṣas.

प्रेषा ये च hdr, प्रेषा ये च b, प्रेषां ये च fk, प्रेषा एष m¹.— हविजु खात् hm¹r, हविर्यक्षात् b, हविर्यक्षा fk.—•दैवताम् hdm¹, •देवताम् bfk, •देवतास् r.—च ते hbfkr², च ये m¹, तु थे r.—The end of the varga is here marked by २१ in hbfk, not in m¹d. The fact that h marks the end of the previous varga after 98 and of the present one here, though the twenty-first varga would thus contain only two ślokas, is an indication that 99-101 belonged to the original text; a conclusion corroborated by these lines being composed in the tristubh metre.

22. Deities of Nivids, Nigadas, and metres.

104. The deities of the Nivids and of the Nigadas a (can be ascertained) by their respective characteristic names b; and those stanzas are recited with a Nigada which are (thus employed) in conformity with the ceremonial.

खिक्केश देवता: hdm1rbfk, खिक्कोत्तादेवता: r1r4r6.—विगदेव hdm1r, विगदेषु bfkr2.—बच्चानुग hm1r, बच्चाण्या k, बच्चाण् f, बच्चाण b.

- ^a See St. Petersburg Dictionary, sub voce.

 ^b That is, by the name of the deity occurring in the formulas employed as Nivids or Nigadas.
- 105. Now to Agni are traditionally held to belong the Gāyatrīs, to Savitr the Uṣṇihs, to Soma the Anuṣṭubhs, to Bṛhaspati the Bṛhatīs a.

डिवाह: m¹bfr, डिवाहा hdr³, डिवाब: kr².

- a On this and the following ślokas (102-109) are based the statements regarding the deities of metres in Kātyāyana's Sarvānukramaņī of the White Yajur-veda (Weber's ed. p. lv): gāyatryā agnth, uṣṇihaḥ savitā, anuṣṭubhaḥ somaḥ, bṛhatyā bṛhaspatiḥ. Cp. BD. vol. i, p. 153.
- 106. The Panktis and the Tristubhs, one should know, belong entirely to Indra^a; and all Jagatīs b whatsoever belong to the All-gods.

ऐन्ब्रास hr, ऐब्रस d, ऐद्रस्थ f, ऐन्द्रस्थ k, एंद्रस्थ b.— यानु hm1r, यस fk, यास b.

- a According to the VS. Anukramanī the Panktis belong to Varuna and the Tristubhs to Indra: pankter varunas tristubha indrah. b VS. Anukramanī: jagatyā višve devāh.
- 107. The Virājes belong to Mitra, the Svarājes to Varuņa^a. The Nicrts are declared to be Indra's, and the Bhurijes are traditionally held to be Vāyu's b:

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खरावो br, खरावा fk, स राज्ञो hdm¹.— र्क्ट्स निवृतः hdm¹, निवृतः b, र्क्ट्सा-तिधृतिः r, र्क्ट्सिनिधृतिः fk:— सुरिज hdm¹, सूरिज bfkr.— 107^{6d} is omitted in r¹r⁴r⁶.

a Cp. VS. Anukramaņī: virājo mitraķ, svarājo varuņaķ. b No statement, VS. Anuk.

A 108. or these two a may belong (to the god) in whose sphere b (they are), or they may (both) have Vāyu for their deity c.

But all the Atichandas metres have Prajāpati for their deity d.

प्रजापतिदेवता: hm^1rfk , प्रजापतिदेवता: b.— $108^b = 122^d$.—The end of the varga is here marked by २२ in bfk, not in hdm^1 .

a That is, nicrt and bhurij each taken as a singular.

b That is, each of these would belong to Indra or Vāyu according as the stanzas composed in these metrical forms happened to be connected with the one or the other.

c This line (108^{ab}) is found in A and m¹ only. It has this position in m¹, but comes after 107^{ab} in A. I have placed it here because it seems much more naturally connected with 108^{ab}, as adding an alternative referring to the same two deities (Indra and Vāyu), than with 107^{ab}; and because we may infer from the silence of the VS. Anukramanī about both, that the two lines are thus connected. If the alternative in 108^{ab} had any reference to 107^{ab}, it would probably have been mentioned in the VS. Anukramanī, which makes the same statement about the virāj and svarāj as the BD. in 107^{ab}.

d Cp. VS. Anukramanī: atichandasah prajāpatih.

23. Deities of metres, Vedas, Vasatkāra, Svāhākṛtis. The Svaras.

A 109. But formulas consisting of various metres (vichandas) belong to Vāyu. As for those which are measured by pādas,

all Dvipadās are sacred to Puruṣa, Ekapadās are traditionally

held to be sacred to Brahmā a.

पौरुषो द्विपदा सर्वा h, पौरुष द्विपदाः सर्वा d, पौरुषा द्विपदाः सर्वा m^1r , द्विपदा पौरुषं छन्द्रो $bfkr^2$.— जाह्य एक॰ hm^1r , ज्ञाह्यो खेक॰ $bfkr^2$.— 109^{ab} is found in A and m^1 only.

a Cp. VS. Anukramanī: vichandaso vāyur, dvipadāyāh purusa, ekapadāyā brahmā.

110. All stanzas of the Rg-veda (rc) are sacred to Agnia, sacrificial formulas (yajus) are sacred to Vāyu, all chants (sāman) and Brāhmaṇas are sacred to Sūrya b.

समसा ऋच.hmlr, समस ऋच fk, समस्तमृच b.— श्रापेथो hmlr, श्रापेथा bfk.— चैव hmlr, लेव fk, लव b.—सामानि mlfkr, नामानि hd, मामानि b.

Cp. VS. Anukramaņī: sarvā rca āgneyyah. Cp. ibid.: samāni sadrāņi sarvāņi brāhmaņāni ca.

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111. The call 'Vaṣat' is sacred to the All-gods, (and) the sound 'him' (himkāra) a. (The Āgur formula) 'We who sacrifice' (ye yajāmahe) b is a form of the thunderbolt which is preceded by speech. The call 'Svāhā' has Agni as its deity.

रूपं hdm¹r, त्तपं b, चयं fk.—वाकपूर्व hm¹r, वा पूर्व bfk.—॰िप्सिहेचतः hdbr, ॰िप्सिहेवताः f, ॰िप्सिहेवतः m¹.

at the beginning of the yājyā. See Haug, Aitareya Brāhmaṇa, vol. ii, p. 133, note. Cp. AB. ii. 28. 5: āgūr vajraḥ.

112. To the Gods and the Fathers belong obeisance and oblation (svadhā).

The shrill (krusta) tone (svara) is to be recognized as in the head a; the first tone belongs to the palate b.

ख्येव hm1r, ख्वैव b, तथैव fkr2.— ताख्यः hm1rb, ताख्याः f.— प्रथकः hm1fr, प्रथम bkd.

a Op. below, 116. b Cp. below, 117. See VS. Prātiśākhya viii. 47.

113. But the second belongs to the centre of the brows a, the third has its place (samsrita) in the ear b, the fourth should be (regarded as) in the tip of the nose c, the low (tone) is stated to belong to the clest d; one pronounces the Atisvara as formed by a protraction (karsana) of the low (tone).

॰संत्रितः hdm¹r, ॰संस्तः b, ॰संमृतः fk.—॰सो मन्द्र उच्यते hm¹br, ॰सोर्सेडू ——चित fk.—मन्द्रकर्षणसंशुक्तम् hdr, मन्द्रं कर्षणसंशुक्तम् m¹, मन्द्रकर्षणसंगम् b, मंचकर्षणसं-सक्तम् fk.—अतिस्वारं hdb, अतिस्कृतं f.—प्रशंसति hm¹r, तु तं विदुः B.—The end of the varga is here marked by २३ in m¹, after 115^{ab} in fk, also in b, but by ३३, not at all in hd.

^a Cp. below, 117. ^b Cp. below, 118. ^c Cp. below, 118. ^d Cp. below, 119. ^e This form of the name, used also in 116, is not otherwise found; the usual form of the name, atisvārya, is used below, 120; cp. the definition given there: vikarṣeṇa mandrasya yuktaḥ.

24. Deities of the tones.

114. The Gods speak in (vadanti) the shrill (krusta) tone, men in the first, all beasts in the second, Gandharvas and Apsarases in the (next) tone.

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जुष्टं hm¹rb, सर्वा k, omitted in f.—मनुष्याः प्रथमं खर्म hm¹r², मनुष्याः प्रथमस्वर्म् fk, अनुष्यः प्रथमः खर्म् b, मनुष्यास्थितरेस्त्रिभः r.—पश्चः hdm¹r³bfkr², वसवः r.— This and the following two slokas (114-116) come before 113 in bfkr².

115. Egg-born creatures, birds, serpents, employ the fourth; Piśācas, Raksases, and Asuras employ the low tone (mandra).

डपभुड़ते hdr, (॰॰॰॰॰॰॰॰॰। प्रमुंजते f, चोपभंजते b, चौपभुझते r^2 , तूपभुजते m^1 , तूपभुज्यते $r^1 r^4 r^6$. मन्द्रं b, मन्द्रा fk, सन्द्रा: $hm^1 r$. $m^1 r^6$ is omitted in $r^1 r^4 r^6$.

116. But the Atisvāra is peculiar to everything that moves or is stationary.

The shrill (krusta) tone, which permanently resides in the head, is sacred to the All-gods.

चतिस्तार्सु hdm¹r, चतिसार्सु bfkr², चतिस्तार्यसु r¹r⁴r⁰.—सर्वस्र hm¹bfk, शेषस्र r.—नैसहेन: m¹dbfk, वैश्वहेव hr.

117. The first tone, belonging to the palate (and) peculiar to the Sāmans, has the Ādityas for its divinities. The second tone, which has its location in the region of the brows, is connected with the Sādhyas.

जाहित्यहैवतः hm¹r, जाहित्यदेवतः bfk, चेह्न्य एव तु r¹r⁴r⁶.— शुवोदेशं समात्रितः hdm¹r³fkr², खुवोहेश्यसात्रितः b, शुवोदेशित्रितस्य यः r.

118. But the third tone here, which has its location in the ears, is sacred to the Asvins; but the fourth tone here, which is nasal, is stated to be sacred to Vāyu.

श्वाश्विषद्य hm¹rbfk, आमेयद्य r¹r⁴r6.— वर्गी hdb, वर्गी fk, वर्ग r.— त्वच hm¹r, त्वच b, त्वच fk, त्वेषु r¹r⁴r6.—The end of the varga is here marked by २४ in bfk, not in hdm¹.

- 25. Deities of the tones (concluded). Deities of the Prastāva, Udgītha,
 Upadrave, Pratihāra, Nidhana.
- 119. But the fifth tone, which is related to the eyes, is declared to have Sūrya as its divinity. But the sixth Sāman tone the low (mandra) is stated to be sacred to Soma.

चानुषः hdr, चानुवः m¹, चनुस्य b, चनूस्य f, चनुस्तु k.—सूर्यद्वातः hd, सूर्यद्वातः bfkr.—117ab is omitted in r¹r⁴r6.—उच्यते hdm¹r, औरसः b, श्रीनसः fk.

120. But that which is formed with the protraction of the low (tone) is called Atisvārya: it is to be known as sacred to Mitra-Varuna. It is located a in the position of the low (tone).

विकरेंण तु bm¹r³, विष्कर्षेण तु hd, विकर्णेन तु fkr², वर्षणेनेव r¹r⁴r⁶. — युक्तोऽति-स्वार्य m¹r, युक्तो निस्वार्य hd, स्वरो तिस्वार्थ f, स्वरो तिस्वार्य b. — य मैचावर्णो hm¹fr, स मैन्द्रावर्णो k, सा मेद्रवर्णो b. — मन्द्रस्थानस्याहितः r¹r⁴r⁶, मन्द्रस्थानस्याबि घट् hdm¹r³, मन्द्रस्थानि समानि षट् bfk.

a Samāhitah being used in much the same sense as samāśritah in 117d and 118.

The reading samāni sat seems to be a corruption due perhaps to the following saptānām.

121. These have here been stated to be the gods of the seven Sāman tones. But (the gods) of the other three a are the three Lords of the World b.

सामस्वरातां hm¹rbfk, स्ति स्वरातां r¹r⁴r6.— एते देवा स्होदिताः hdm¹rbfk, स्ताः सामसु देवताः r¹r⁴r6.

That is, of the three tones of the Rg-veda.

b That is, the three forms of Agni, spoken of in i. 73 as the three chief lords of the world, lokādipatayas trayaķ.

122. The Prastāva in the Sāmans has Vāc as its deity, or is sacred to Agni; the Udgītha and the Upadrava are sacred to Indra, or they may have Vāyu for their deity.

वाग्देवत्यो hdb, वाग्दैवत्यो m¹fkr.— धवाग्रेय: hm¹r, षवाधिन्द्र: b, षवापिंदे: f.—
प्रसावसैव hm¹r, प्रसाव: सर्च b, प्रसाव: सर्व f.— उद्गीषोपद्रवाविन्द्रो hd (॰घोप॰ d),
उद्गीषापद्रवाविन्द्रो r, उद्गीषोपद्रवाविद्र्या m¹, उद्गीषोपद्रवा चद्रौ b, उद्गीघोपद्रवाचद्रो
f.—वा वायुदेवते hdm¹r, वोमयदेवते b, घोमयदेवते fk. Thefeminine dual °देवते is perhaps
due to a mechanical repetition of the pāda स्थातां वा वायुदेवते occurring above, 167d.

123. Now the Response (pratihāra) should be (regarded as) sacred to Sūrya, the Finale (nidhana) to the All-gods, by pronouncing them with the sound 'him' and with the sacred syllable a Om (praṇava) at the beginning b.

निधनं hm¹r, निवनं fk, निवन b.—सीतेनात् hm¹r, सीतित्व b.—123^{ed} is omitted in fk.—The end of the varga is here marked by २५ in b, not in hdm¹ (nor in fk as 123^{ed} is wanting).

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a In the Brāhmaṇa account of the division of the Sāmans into five parts all the above forms, (1) om and him, (2) udgītha, (3) pratihāra, (4) upadrava, (5) nidhana, are included; see AB. iii. 23. 4; Haug, vol. ii, p. 198, note 39; cp. Sāyaṇa on AB. iii. 23. 4: hiṃkārādayaḥ pañca sāmāṃśā vaiśvadevāvayavāḥ. b Cp. Sāyaṇa, l. c.: udgātrā paṭhitavyaḥ sāmna ādau him ity evaṃ śabdo hiṃkāraḥ.

26. Various deities incidental in Vaisvadeva hymns.

124. Thus he who knows the deities (of the Rg-veda) should here consider the divinity of the individual and the collective formulas in (their) application to all rites.

व्यसमसानां hm¹r, व्यनसामसानां b.—124^{ab} is omitted in fk.—देवताविद्वितित hm¹r, दैवता तदुपेचेत f, देवता तद्पेचेते k, देवता तिदुपेचेत b.

125. The Seven Seers a, the Vasus, the Gods, the Atharvans, the Bhrgus, Soma, Sūrya, and Sūryā b, Pathyā svasti, the Two Worlds for whom formulas are stated c, Kuhū, Gungū, Aditi, Dhenu, Aghnyā;

सप्तर्षयो वसवसापि देवा m¹r, सप्तर्षयो ऋषयसापि देवा: hd, सप्तर्षयो देवशापि देवा fk, सर्व ऋषयो देवासापि देवा: b.— अथवाणो m¹r, अथवंणो bk, अथवंणो f, अथवं hd.—सोससूर्या: hdm¹rfk, सोससूर्या b, अंग्रोऽर्यमा r¹r⁴r⁶.—स्वसी br, स्विस् hdm¹fk.—चे तसन्ते hdm¹r, भोक्तमन्ते fk.—गुंगुर् hdfkr, गुगूर् b.

- a With the names enumerated in this and the following three ślokas (125-128) cp. those contained in i. 125-129.

 b As all the other names in the line are in the plural, and the MS. evidence strongly favours it, I have adopted the reading somasūryūḥ, assuming that it is intended for a condensed compound Soma and Sūryau, Moon and Sun and Sūryā (cp. RV. x. 85).

 c I take this deal to be added to Rodasī in order to distinguish the dual name rodasī from the singular rodasī. All the other names in the line are, however, in the singular, and Rodasī in i. 129 is also meant to be singular; moreover one stanza of the RV. (vi. 50. 5) is stated in the BD. to be raudasī (v. 117), where the goddess is doubtless meant, the name in the text of the RV. being distinctly singular and being mentioned with the Maruts; cp. above, ii. 143.
- 126. Asunīti and Iļāa, the Aptyasb, Vidhātr, Anumatic, together with the Angirases,—these should be (regarded as) deities for whom formulas are stated d.

श्रमुनीतिरिका hdm1, श्रमुनीतिरिका r, प्रमुनातिरेका b, प्रमुनातिरेका k, प्रमुनातिरेका f.—वा स्नाद् hdm1r3r2, वा स्नात् f, वा स्ना k, वा भी: r, बाम्ना b.—•तानुनतिर्द्या r,

UU

•सनुमितद्वया hd, •तानुमितद्वया m1, •नानुमितिर्द्वया k, •तानुमितिद्वता b, •नानुमितिद्वया f.—चिक्करोमिः सहैताः खुर् hm1rb, चिक्कराः सहिता खुर् k, खंगिराः सहैता खुर् f.

by the same collocation, ha yo, lower down (130).

The correction ha yā is supported down the same collocation, ha yo, lower down (130).

The meaning of this enumeration seems to be that, though these are deities of rare occurrence, they all have formulas addressed to them, and are found, with those that follow, in Vaisvadeva hymns.

127. Vaiśvānara, Suparņa, Vivasvat, Prajāpati, Dyaus, Sudhanvan, Nagohya^a, Apām napāt, Aryaman, Vātajūti^b, Iļaspati, and Rathaspati;

•पितर्गी: hdm1fkr2, •पितर्गी b, •पित । गी: f, •पितर्ची: r1r3r4r6. — सुधन्वा नगोसहाः b, सुधन्वा नं न गोदा: f, सुधन्वा नं न गोध: k, सुधन्वा न गोध: r2, सुधन्वा गोध्य: r1r4r6, सुधन्वा ननदा: hdm1r3. — •र्यमा वातजूतिर् hdm1r, •र्यम चेतपक्षर् b, •र्यम चो तयसुर् f, •र्यम चो तपसु ॥ र् k. — •पितस्वापि hdm1r3r2, •पितस्विव r, •पित स्वापि bfk.

That is, Agohya, the form nagohya being used probably to avoid coalescence with sudhanvā. Saudhanvana and Agohya are commented on in Nirukta xi. 16.

b This seems to be a corruption, as there is no deity of this name anywhere; it may stand for the epithet of some deity, like tuvijāta as the name of an Āditya in BD. iv. 82; see note there.

128. the Rbhus, Parjanya, Mountains, and the Females $(gn\bar{a}h)$; Dakṣa, Bhaga, the Wives of the Gods, the Regions (disah); the Adityas, the Rudras, the Fathers, and the Sādhyas—all (these) are incidental in hymns addressed to the All-gods.

पर्वता प्राय पत्नी hdm¹bfk, पर्वता पाञ्च पत्नीर् r, वा गावस पत्नीर् r¹r⁴r⁶. I have omitted पत्नीर् in the text because it makes the line redundant by two syllables; it probably crept into the text as a gloss on पा:. Besides, देवपत्नीर् occurs in the next line.—देवपत्नीर्श्य hr, देवी पत्नी दिश्य m¹, देवपत्थी दित्य b, देवपत्थी दिति f, देवपत्थी दिति: k.—The end of the varga is here marked by २६ in bfk, not in hdm¹.

a Cp. above, ii. 130, on the character of Vaisvadeva hymns.

27. Remarks about deities and knowledge of them.

129. The deities which own hymns and own oblations have (thus) been stated in succession, in both cases together with (those which occur in) incidental mention. Whether (this) be

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so in both ways a or in the other way b, no formula is directly known (pratyaksa) to any one who is not a seer c.

अनुजान्ता hm1r, अनुकात्ता b, त्रानुक्तांतां fk.— ॰ न्यथा hm1r, ॰ नाथा b, ॰ नथो fk.— अनुषेर् hm1r, अनुषेर् bfk.— सन्तम् hm1, यंत्रं d, सन्त्रे bfk, सन्तः r.

That is, whether the gods here indexed own both hymns and oblations. Cp. Nirukta vii. 13; x. 42.

That is, whether they are incidental.

That is, knowledge of the deities of a fermula can only rest on sacred tradition.

130. These deities are altogether to be adored with concentration, assiduity, self-control, intelligence, deep learning, austerity, and by injunctions (to others). He who knows the stanzas (of the Rg-veda) knows the gods.

A He who knows the sacrificial formulas (yajus) knows the sacrifices. He who knows the chants (sāman) knows the truth (tattva).

हाखीण hm¹fr, हाचेण bk.—बुद्धा r, बुध्या hm¹bfk.—बाइ श्रुखेन hrbfk, बाइ श्रुखेन m¹.—नियोगै: hdr, सियोगै: bkr², सि॰ f.—उपास्त्रास्ता: hm¹r³bfkr², उपास्त्रवा: r.—हेवता या hdbfk, हैवतस्त्र r¹r⁴r⁶.— या घरचो b, या: घरचो fk, यास्त्रुचो hdm¹, यास्त्रुचो r.—The words वेद स वेद हेवान् are omitted in fk (the lacuna being indicated by seven horizontal strokes in f, and by a space in k).—The third line of 130 is not found in bfk, but in hdm¹r only.

131. Of him who knowing the deities of the formulas a, at any time employs a rite, the deities taste the oblation, but not that of him who is ignorant of (those) deities b.

कर्म hdm¹r, सर्स bk.—जुषके hm¹r, जुषके b, जप्यते fk.—देवतासस्य A, तस्य देव-तास्य bfk, तस्य देवासो m¹.—हिवनी॰ hdm¹r¹r³r⁴r⁶, हिववी r, र्वावनी॰ bfkr².

^a Cp. Sarvānukramaņī, introduction, § 1: mantrāņām ārşeyachandodaivatavit. ^b Cp. VS. Anukramaņī, loc. cit.: devatām avijnāya yo juhoti, devatās tasya havir na juṣante.

132. For an oblation assigned (pradista) without correct knowledge a divinity would not desire (theta).

Therefore one should offer an oblation (only) after carefully

committing (samnyasya) the deity to mind a.

अविजान hdr, अविजात bfkm¹r¹r⁴r6.—हिवनैव हि hd, हिवनैव न m¹, हिवनै-

वन fk, इविनेवित b, इविनाञ्चन्ति r.—दैवतम् m¹k, देवतम् hdbf, देवताः r.—सनसि संग्यस m¹dr, सनसि स ग्यस h, सधेः सन्यस्य f, सनुसेष संपद्ध b.—देवतां hdm¹, देवता bfkr.—I have conjecturally placed २७ here as the end of the varga, because that figure in bfk comes after 85, which occupies the position of 132 in those MSS.

D. VS. Anukramanī, loc. cit.: samnyasya manasi devatām havir hūyate.

28. Importance of knowing the deities.

133. ^a He who knowing the divinities of the formulas, being pure, also devotes himself to study, is, like one seated at a sacrificial session in heaven, lauded even by those who are engaged in such a session ^b.

स्वाध्यायमप m^1 bfk, also h (but corrected on margin to °श्नेव), °य्सेव d, °य्सुत $\mathbf{r}^1\mathbf{r}^4\mathbf{r}^5$.—॰विक्कुचि: hm^1 r, ॰वित्कृवि: b, ॰विडवि: fk, ॰विक्कुतै: \mathfrak{s} .—स समसहिव r, स तमसिव: \mathfrak{b} fk, श्रसमसहिप hdm^1r^3 , स तम हिवस \mathfrak{s} (w^1).—समसिव: \mathfrak{d} fk. (w^1), ॰पोध्यते $r^1r^4r^6$, ॰पोज्यते r, स्वर्गसिव: \mathfrak{d} fk.

a This śloka is quoted by Ṣaḍguruśiṣya, with a few slight variations, p. 167, 10, 11. b That is, by the gods: cp. VS. Anukramaṇī, loc. cit.: svādhyāyam api yo 'dhīte mantra-daivatajāaḥ, so 'muşmin loke devair apīḍyate.

A 134. In muttered prayer and in offering an oblation this is a necessity—the seer, the metre, and the divinity a; and applying them wrongly one is here deprived of their fruit b.

खिष्ट्रों hd, खिष्ट्रों m¹r.—तत्पताच् r, तत्पतं hdm¹.—This and the following four élokas (134-138) are found in Am¹ only.

a Cp. the adaptation of 135^{ab} in Ṣadguruśisya, p. 166: rṣichandodaivatādi vijñānam phalam ucyate.

b Cp. Sarvānukramaṇī, introduction, § 1.

A 135. As to the knowledge of the seer, the metre, the divinity, and the rest^a, acquired (frutam) at sacrifices and the like, it should be understood that by resorting to it, the faculty of seeing the Spirit ($pr\bar{a}na$) is here established ($vihit\bar{a}$).

स्विक्न्होदैवतादि rs, °देवतादि hdm1.—प्राणदृष्टिर्वि hdr, प्राणदृष्टि वि m1.

a 135° is quoted by Sadgurusisya, p. 166, sloka 2.

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A 136. He who without knowing the seer, the metre, the divinity, and the application $(yoga)^a$, should teach or even mutter (a formula), will fare the worse $(p\bar{a}p\bar{i}y\bar{a}nj\bar{a}yate)^b$.

चाविद्खा hdm¹r.—ऋषिं hd, ऋषि॰ m¹r.—योऽध्यापयेज् r, याध्यापयेज् hd.

- ^a Yoga appears to be used here in the sense of prayoga.

 ^b This śloka is quoted by Ṣaḍguruśiṣya, p. 57 (bottom), and by Ṣāyaṇa in his introduction, M. M., RV.² vol. i, p. 23 (middle). Cp. also Sarvānukramaṇi, introduction, § 1: pāpīyān bhavati; ŚB. xiii. 1. 5⁴.
- A 137. In olden times the seers, desirous of wealth, resorted with metres to the deities a: it is for this reason (iti) that the great seers mention metre in the middle.
- a This śloka was known to the author of the Sarvānukramaņī as most of it has been incorporated in the introduction, § ii. 7: arthepsava ṛṣayo devotāś chandobhir abhyādhāvan; cp. Ṣaḍguruśiṣya, p. 60.
- A 138. Now one should first state the seer, next the metre, and then the deity of the formulas in regard to the rites in this order (evam), so says a sacred text.
- 139. Distinguishing the Self in his self as the receptacle a $(\bar{a}dh\bar{a}ra)$ and at the same time not the receptacle (of all things), one who knows the divinities should recite (the formulas) having an eye to both—the euphonic combination (samdhi) (and) the stanzas (themselves).
- -- प्रार चानाप्तारं b, आप्तार वाष्यनाधारं f, आत्वारं वाष्यनाधारं k, आत्वानं वाष्यनधारं r³, आत्वानं साष्यनाधारं r³, आत्वानं साष्यनाधारं r³, आत्वानं साष्यनाधारं hm¹, आत्वानं सात्वनाधारं d, आप्तस्य वा खनाप्तस्य r.—विविच्या॰ hm¹rfk, विचित्वा॰ b.—॰त्वानि hm¹rb, ॰त्वानो fk.—ह्चिमाणो hdr, ईच्यमाणो m¹, वीचमाणो b, वच्यमाणो fk.—ह्युमी hm¹r, खुतो bfk.—संधिम् hm¹r, संधि fk, संधि (रिचो) b.—हैवतित्पठेत hdbr, देवतित्पठेत m¹, हैवत्य छत् f, हैवत्य छते k.
- a Cp. Vedāntasāra, 1: ātmānam akhilādhāram āśraye; Bhagavadgītā iv. 13: tasya kartāram api mām viddhy akartāram avyayam.
 - 140. Such an one enters into the Brahma, the immortal, the

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infinite, the permanent Source of that which is and is not, both vast and minute, the loid of all, the light supreme.

जुलायुतम् hm1r, ब्रह्मानतम् fk, ब्रह्मासत्तम् b.—योनि सदसतीर्ध्वम् hdm1r, योनि सहसतो प्रतं fk, योनि सहसहो व्रतं b.—सहञ्चालु च hdm1r, सहत्स्थालु च b, सहञ्च-ख्व f, महञ्चार्व k.—विश्वेशं hm1r, विश्वंसं bf, विश्वं स k.—विश्वित hdm1rfk, विश्वति b.—The last pada is repeated in hdbfk.—The end of the varga is here marked by 25 in m1 bfk, not in hd.



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